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THE MIRROUR OF
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unvail'd.
In a Poetical Paraphrase
Of the High & Mysterious
Song of Solomon
Wherunto are added Several
other Poems being
Miscellanies & Pindarique
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THE MIRROUR OF Divine Love UNVAIL'D, IN A Poetical Paraphrase Of the High and Mysterious SONG of SOLOMON.

Whereunto is added a Miscellany of several other POEMS, Sacred and Moral.

Together with some few Pindariques in the close.

By *ROBERT FLEMING*, jun. V. D. M.

Μῦσαι Πιερίδες, ἀοσδὴν κλείουσαι,
Δεῦτε δὴ ἐννέπετε σφέτερον πατέρ' ὑμνείουσαι. Hesiod.

LONDON,
Printed by *J. A.* for **John Salusbury**,
at the *Rising Sun* in *Cornhill*. 1691.

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THE PREFACE.

IF it ſeem ſtrange to any of my *Acquaintance*, to find the following *Eſſays* thus adventure abroad, in a *time*, when it may rather be eſteem'd a Man's Wiſdom and Happineſs to remain wholly unknown to the World, than to be expoſed to the various Opinions of a giddy *Age*, wherein *Uncharitableneſs*, and a precipitant and cenſorious *judging* ſeems to be ſo *Epidemical* a Diſeaſe; I beſpeak *their Candour* ſo far, as not to cenſure me raſhly for what, it may be, I am as innocent of as they. What comes here to publick View, is (I readily confeſs) but the *product*, for the moſt part, of my *younger Years*; and then alſo Com-

poſed chiefly for Divertiſement's ſake; and though of all theſe *Papers*, I can't ſay that of the *Poet*, that they have been *Nonum deprompta in Annum*; yet moſt of them are of a much older date. And they ſhould have yet enjoyed their former *Obſcurity*, had I been permitted to follow my own *Sentiments*; for I never judged more of them, than of many of their Fellows, whom I have ſecured from the like Ramble, by beſtowing upon them the grave of a perpetual Obſcurity; *Quæ miſi in ignem, ne fortè mitterentur in lucem.* I could eaſily give the ordinary *Apologies* for my appearing thus in Print, if this had not proceeded from ſomething not only *providential*, but ſome way *neceſſitating* alſo. I know it is the Cuſtom of many to cenſure the beſt *Writers*, as ſoon almoſt as they have heard the Title; and for one *word* or *ſentence* to run down a whole *Work* above it may be their own *Imitation*, if not their *Underſtanding* too: So that I were very ignorant of the Diſpoſition of the Age in this, if I ſhould expect theſe ſmall Eſſays ſhould eſcape; tho' otherwiſe I might hope my Obſcurity might ſome way Privileadge me as to this. But hower it happen, I am little concerned; hoping I may hereby profit *ſome*, though I ſhould offend

others

others; and being assured that whatever *Offence* be *taken*, there is none hereby *given* to any. But I have long agoe learned, that it is not only *difficile*, but *impossibile omnibus placere*: So that they presume more upon their own worth than they ought, who expect the detraction of none in things of this Nature. And yet I must say, that as it is very bad Manners to interrupt a Man in the middle of his *Discourse*, so to Censure a *Book* before it be read and considered, is no better.

But I happen here to be more exposed to the *Censures* of the World than many others, since not only my *Weaknesses*, but the very *way and manner* wherein I write gives Occasion for the same. For such is the disesteem of *Poetry* at present, that by many it is reckoned as a Disgrace for any person to be that way addicted. To such I shall only say, that for my part they shall be suffered to enjoy their own Sentiments: Though I am very well satisfied, that all the Arguments that are made use of against it, proceed either from *ignorance* or *prejudice*. And surely, if the Authorities of the best *Examples* and Presidents bear any sway with us, it were an easie thing to shew, that in all *Ages* this *Art* hath been

been esteemed of, and that not by a few only, and those of lesser Account, but by almost all *Learned* Men, in all *Faculties* and *Professions*, in all the Politer Nations of the World, of whom I might reckon up whole *Catalogues*, if need were. But besides this, if we consider *Sacred Writ*, we shall find a good part thereof adstricted to *Poetical Numbers*. For tho' *Job*, the *Psalms*, &c. be not composed after the manner of the *Poetry* of other Nations; yet it is acknowledged by the greatest *Masters* of the *Jewish Language*, that these Books are written Poetically. And it is no strange thing, that the old *Hebrew Poesy*, seems different from that of other Nations, since every Nation and Language hath its own Properties and things peculiar to it self. Only we may justly here lament the loss of the Knowledge of this *Art*, as it was used in the *Schools* of the *Old Prophets*; which hath perished, together with many other things, in the overthrow of that Common-wealth. Those then who contemn *Poets and Poetry* in the general, without distinction, ought to take heed lest they Contemn the *Holy Scriptures*, yea, *God himself*, the Author of them, who hath both *sanctified and honoured this Art*, by setting down thus the most excellent and useful part of the Old Testament

ſtament, as without doubt the Works of *David*; and the other Pſalmiſts, and the Works of the *Wiſe Solomon*, together with the Book of *Job*, are; eſpecially ſince thoſe ſacred Pen-men (not to mention the many *Poetical Songs and Hymns* wherewith both the *Old* and *New Teſtament* are beſpangled) get particular, commendatory and honourable *Epithets*, by the Spirit of God, from their *Skill* in, and addictedneſs to this Art: Thus *David* is deſigned the *Sweet-ſinger* or *Pſalmiſt* of *Iſrael*; and *Solomon* is particularly Noted as the *Author* of *a thouſand and five Songs*, whereof this following is the moſt excellent. I readily confeſs (which I bewail alſo) that no *Art* hath been, and is, more variouſly abuſed, and ignominiouſly perverted, than this: But I can't thence be induced to throw off the *Art* it ſelf, upon this account, as wholly uſeleſs; ſince even the *Scriptures themſelves* are by many perverted, to their own deſtruction.

And ſure I am, if it be ſuitable for any thing to be written *Poetically*, *this Song* does eſpecially require it. I ſhould have wiſht indeed, that ſome other might have prevented my labour herein, by Paraphraſing the ſame better, both as to *Matter* and *Words*: But ſince none has done it as

yet, *in ſuch a manner*, this may, I conceive, ſome way Apologize for the Defects of this *Paraphraſe* of mine; which *Neceſſity* has pull'd from me, without affording ſo much time as diſtinctly to Reviſe the *Copy*. I am not ignorant, that (beſides the more brief and verbal *Metaphraſes* of this Book) there has of late been made Publick a large *Paraphraſe* hereof, by Mr. *Beverly*: But ſince he leaves the true *ſpiritual ſenſe* thereof, and turns it wholly to *Prophecy*, I may (notwithſtanding *that*) juſtly ſay, that none has yet rendered this Song, *in ſuch a manner*, as I have (at leaſt) attempted to do here. I would not reflect upon that *worthy Perſon*, or any elſe, for making this and ſuch other Parts of *Scripture* to run in a *Prophetical ſtrain*; tho' (I muſt needs ſay) I am ſomewhat afraid of the conſequences of that way; leſt Men be ſo bold alſo, as to pervert even the main *Doctrinal parts* of *Scripture* by *Allegorical Gloſſes*, and thus turn the whole *Scripture* into a meer *Noſe of Wax*, or the Schools *Materia Prima*, that can admit of what ſenſe we pleaſe. And upon this account I am concerned to find this good Man ſo far ſwallowed up in this way, as already to have attempted the turning of the *Lords Prayer* and *Sacraments*, with other things of that Nature, into *Prophecy*

or *Allegory*; to whom it ſeems all things appear *thus*, from the Predominancy of Imagination that way; (as 'tis ſaid of them that are troubled with the *yellow Jaundice*, that they ſee all things in the ſame Colour:) only I judge, that in this matter he is like to have few Followers, among the Learned and judicious. However this is a way that proved hurtful to the *Ancient Church* in *Origen*'s time: And of late the *Belgick Church* has had the ſame revived, to its no ſmall Detriment, by *Coccius* and his Followers, who derived it from the *Talmud* and *Rabbinical Interpretations* of Scripture. But I have, it may be, digreſſed too far on this Head, and ſhall therefore ſay no more thereof.

As for the *Miſcellanies* here added to the *Song*, they are a *few of many* that have one way or another been loſt, and appear no otherwiſe to me than as ſome few *Planks* toſs'd aſhoar from a common *Shipwrack*. It is true, I might have added a great many more *Scriptural Tranſlations*, which yet chance to lye by me, ſuch as the *Lamentations of Jeremiah*, with moſt of the other *Scriptural Songs*; as alſo ſeveral other *Pſalms* in *Meeter*; but finding theſe already done by *others*, I did not think it worth the while to be at the Pains of reviſing them. The ſame Reaſon (as alſo the

the fear of ſwelling the Book into too large a Volume) has occaſioned the retaining likewiſe of ſeveral other *Poems*, that otherwiſe might have claimed the ſame Priviledge with theſe. As for the *Dramatique Poem*, ſubjoyned to the Miſcellanies, I only would Advertiſe the *Reader*, that I did not think fit to prefix thereunto the Word [*Act*] as is uſual, (being in my judgment againſt *acting* of any ſuch grave Matter, after the manner of our corrupt *Comedies* and *Opera's*;) though the right apprehending of the ſcope and deſign thereof ſeem'd to require the prefixing of the word [*Scene*] for diſtinctions ſake.

The few *Pindariques*, which I thought good to add in the cloſe of all, are much of the ſame Age with the former, of which I ſhall not ſay any thing here particularly. Only as to the laſt of them, which is called the *Ecſtaſie*, and which was formerly Printed apart, I may add a few of the Words prefixed to it in its firſt Publication; *viz.* "That though "both the *Subject*, and the *manner* of hand-"ling it may ſeem ſtrange to ſome, yet not "to ſuch as are acquainted with the *Nature* "*of Poetry*, (eſpecially Pindariques) and its "*liberty*, beyond other ways of Writing. And "what ſhould make it ſeem ſtrange, that the "active and intelligent *Soul*, when freed from

"ſin

"ſin, and all its Effects, wherewith it is bur-
"dened in this *Animal State*, ſhould be there-
"in introduced, as *conſidering* Gods Works,
"and *diſcourſing* of them, even in its *progreſs*
"to Heaven. For why ſhould it be more
"inconſiderate then, than when it arrives at
"Heaven? or why ſhould it be thought to
"go thither in ſuch a precipitant haſte, as
"not to have any time to conſider thoſe things,
"as the vulgar fancy? But beſides, as the
"*Occaſion* ſheweth, ſo in reality theſe *Lines*
"were the product of *ſomewhat*, that may not
"unjuſtly bear the Name of an *Ecſtaſie*, *or*
"*Ecſtatical Rapture or Dream.* Now conſi-
"dering how ſtrange ſometimes the *Idea's* are
"of things repreſented in an *Ordinary Dream*,
"it needs not ſeem ſtrange, that in a ſome-
"what more *extraordinary Conſtitution of the*
"*Phantaſie*, there ſhould be ſome more un-
"common Idea's and Repreſentations of
"things.

But not to detain the *Reader*, I ſhall only ſay further, that if what is here Publiſhed offend him, he is not like to be troubled a ſecond time with any thing of this Nature; for my *publick Work* at preſent, and *ſeverer Studies*, afford me little time for ſuch *Digreſſive Diverſions*; and if they ſhould, yet I reſolve ſuch *immature Births* of my *vacant hours* ſhall

ſhall not again trouble any, except it be private Friends. So that I may now ſay of *Poetry*, as one ſaid in another Caſe,

Hoc fabella modo panſum facit. Optima poſt hac
Sulpit. Sat. *Muſa velim moneas, ſine qua mihi nulla voluptas.*

In the mean time, I wiſh theſe *Poems* may be ſo happy as to divert the *Reader* from worſer thoughts, and ſo pleaſe the *Affections*, that the Soul may be profited, which was the *ſcope* of the *Author*, (as to himſelf) in Compoſing them, and is the *deſign* (as to others) of ſuch as have extorted the Publiſhing them. And ſure, how low and dull ſoever the *manner* of Compoſing them may ſeem to be, yet the *Subject* for the moſt part is ſuch, as may fully anſwer any ſuch defect. But leaving every one to judge as he pleaſeth, I ſhall ſay no more in this place, but only bid the *Candid Reader* Farewell.

Viro

Viro eruditione juxtâ ac Pietate Præstantissimo Dno Roberto Fleminio in S. S. Epithalamium, &c.

Macte animo, & virtute piâ, spes maxima patris,
Nec Patriæ minor, & dignus utrinque mei:
Est solvenda fides, meritas persolvere grates
Et statui, & vovi, & musula fida dabit:
Hoc tamen in gracili non pingui Carmine, quale
Det blandis Musis ara decorata tuis.
In promptu est hoc χάρις, (χάρις βαιῶν ὀπαδεῖ)
Amplectens calami pignora sacra tui.
Omnia quæ longa indulget mortalibus ætas,
Hæc tibi (fausta bonis) prima juventa dedit.
Mulcet inaudità mentes dulcedine carmen,
Aspera & invicto fœdere corda domat,
Te prope conjectum reficit, prohibetque Sepulchro:
Serviat hinc genio fama ministra tuo.
Despuis hoc votum? spretis popularibus auris?
Sed suus ex merito quemque seculus honos,
Et tuus imprimis; quem 'illevit melle benigno
Calliope sacri magna regina soni.

Venerationis ergo hæc scripsit Addictissimus tuus, & frater fraterrimus.

S. B.

To the Reverend

AUTHOR

THanks, Courteous Soul, for all thy fruitf
(pain
But what, muſt thanks and love be all thy gains?
No, we'll immortalize thy ſpreading Name,
To be the wonder and diſcourſe of Fame :
But this thou'ſt done thy ſelf, who can do more?
Nay, half ſo much as thou haſt done before ?
My rough-built Verſe mayn't undertake to praiſe
Thy Soul-entrancing and harmonious laies :
'Twould be to blurr both thee and them, before
My dull, pen-feather'd Muſe had learn'd to ſoa
And gotten Wings as well as Feet, but then
Challenge my praiſing Muſe-inſpired Pen :
Then brand me, and condemn me, if a word
Breaths through my Lips that does not praiſe affor
Than

To the Reverend Author.

Thanks Belgick *Coasts, and* Scotish *too, that thus*
We share in one so great with you and us:
Whom the kind Arbiter of Fate thought fit
To make the Master of a Mine of Wit;
And give so pregnant, quick and clear a mind,
So well from Earth and Muddiness refin'd:
One who at pleasure has the help in's Quill,
Of all the Powers that hunt Parnassus-*Hill.*
Let the bright Ruler of the sliding day,
After his long and gilded Travels say,
Whom he has found so young, that winged Fame
May glory more in th' Honour of his Name:
Whose coupling Cadences in greater grace
Fall in a better and more chast Embrace.
When others bite their Nails, and rub their brow,
I enter their squeezed-brain, and all won't do,
Thy Lips drop accents, and thou shap'st the Air
Into such words at pleasure, that shall bear
Proportion to thy thoughts; thy ready mind
Can think, and fix, and full devotion find.
Oft have I been in Solomon's *Porch before,*
But ne're could understand to unlock the Door,
To get within the Temple, 'till at last
I found thy Key, and so got in in haste,
Where now I live, and feast my Eyes and mind
On th' greatest Mysteries, and no Mists can find.
Thanks then for this, and for th' Pindariques too,
But all my Thanks cannot be half thy due:

Bless'd

To the Reverend Author.

Bleſs'd be thy Day of Life, that happy day
Shall be to after times their Epocha.
Thou fill'ſt Report, and thy Victorious Rhime
Shall well revenge thy Death, and conquer Time:
And Antedate thy Reſurrection,
To live two Lives, when others live but one.
Go on, brave Soul! we'll write it on thy Herſe,
Here's one gain'd Souls to God by Proſe and Verſe.

S. B

Ad Amicum ſuum plurimùm colendum Robertum Flaminium Paraphraſin in Cantica edituru.

QUæ nuper mœſtæ flebant ſua fata Camœnæ,
Se quondam ſolitas Mavortia facta virorum,
Qui Patriam caram premeret, cùm ſæva tyrannis
Inſtanti eriperent fato, collóq; ſuperbum
Excuterent hoſtile jugum, pacéq; bearent,
Dicere, vel gnavum fuerat cui prima voluptas
Ut varios uſus meditando extunderet artes,
Atque alios queis laus nullum peritura per ævum:
Nunc levibus ludis balatronum atq; bibonum
Servire, & Satyræ laſcivæ Carmina ferre,
Monidum totus cœtus teſtatur, amice,
Acceptum ſe ferre tibi, quòd proſpera ſigna
Tu des, quòd ſancto liceat nunc eſſe poetæ;
Nec ſemper ſtolidis ſcurrarum ſe dare ſervum
Ingeniis cogi, riſum plebíque movere.
Namque alii, queis dant violenti pocula Bacchi
Audaces animos, infandum! ad turpia promtos
Fœda canunt vitiorum, irritamenta malorum.
Contrà tu divo præcordia tactus ab igne
Carmine divinum Chriſti meditaris amorem;
Quod magis, ut ſummi hic cum majeſtate tonantis

Congruat, hoc ſtupeant aulæ ſtellantis alumni,
Et pars non tenuis Scenæ, mortalia corda!
Ac ut amor ſponſæ Chriſti nutritus amore
Ad fontem remeet ſuavi cum flamine ſummum,
Quis facilè laudet verſu tua Carmina? Macte
Tu Pietate Deo gratâ, ſic itur ad Aſtra.
Et dum Guilhelmus rerum moderatur habenas,
Hic res Brittannûm latè qui protegit armis,
Haud minus imperiúmq; domi qui legibus ornat,
Qui ſtudet exemplo numeros augere bonorum,
Non deerunt juſtos inter tibi præmia digna.

R. S

A Large POETICAL

PARAPHRASE

OF THE

Song of Solomon:

Whereunto are annexed ſome brief Annotations, tending to clear up the Meaning of the darker Expreſſions.

By RO. FLEMING.

Tit. Pſ. 45.

שִׁיר יְדִידֹת ——

Buchan. Paraph. *Pſ.* 45. *ver.* 1. & 17.

tat lingua animum fando, manus æmula linguam
ribendo exæquare, meo nova carmina Regi
m cano ——————
c tu carminibus Regina *tacebere noſtris :*
aq; patet tellus liquido circumſona ponto
ſteritas te ſera canet. ——————

LONDON,
Printed for *John Salusbury.* 1691.

To the Honoured and Worthy

Mrs. Susanna Soame,

SPOUSE to the Honoured

BARTHOLOMEW SOAME,

of *Thurlow*, Esq;

MADAM,

AS it was under your Roof that Providence gave me the first Opportunity of Exercising, in any fixed way, the sacred Office to which I was a little before set apart; so 'tis under your Name that this first Infant Essay of mine Adventures abroad into the World. And surely I were the most ingrateful Per-

ſon alive, if I ſhould not lay hold on the very firſt Opportunity, to Teſtifie and Own how much I am indebted to you and yours, for many reiterated Expreſſions of Favour; which are the more to be valued by me, as I am ſure, I never merited the ſame. What I here Preſent you, I confeſs to be but a very poor and ſorry Offering, as it is mine; but when I conſider how great the Subject is, and what Pleaſure I have oft obſerved you to take in this ſublime and lofty piece of Scripture, I am the more encouraged to hope your ready Acceptance of any Eſſay of this Nature: Which, if it may tend in any meaſure to the raiſing your

Affections

Affections higher towards Heaven, nd the taking them more fully off he Objects of Sense; or to the aug-nentation and increase of your Joy nd Delight in your God and Sa-viour, and the strengthning your Spirit, in order to bear up against our Fears, particularly the Fears f Death, (which God of late hath iven you many Warnings to pre-are for;) I shall then reckon I ave reacht one End, that made ne the more easily Consent to the ublication hereof, and the more hearfully bear the Censures that I ay meet with from others on that ccount. But however, when I con-der the fluctuating State of all bings here, and the various re-

moves

moves I have been called to take a
ready, and yet have Reaſon to ex
pect in this Wilderneſs: I am wil
ing that this ſtand as a conſtant Te
ſtimony of my cordial and grateful
Acknowledgments of your undeſerv
ed Affection and Kindneſs, and how
much I am

Honoured MADAM,

May the 16th. 1691.

Your ever Obliged and Cordial Friend
to Reſpect and Serve you,

R.

Th

The Song of Solomon.

CHAP. I.

VERSE 1.

The Song of Songs, which is Solomons.

The Paraphraſe,

The Song of Songs, penn'd by Solomon.

A Song which other Songs exceeds each one:
Not only thoſe which Human are; as alſo thoſe
Thouſand and Four, *which he, beſides this did compoſe.*
But likewiſe thoſe whoſe Inſpiration
Is divine. All do yield to this rare one:
Both for its Matter, Words *and* Form,
And Figures, *which each line adorn.*

ANNOTATIONS.

THere were Three ſorts of Songs in uſe amongſt the *Hebrews* of old. The Firſt hereof they called מִזְמוֹר, which we tranſlate *Pſalm*, and is taken either more generally,

and ſo it includes the other two ſorts; or m
ſpecially, and ſo it includes properly th
Pſalms, which contain Doctrinal Points, Poe
cally handled and treated of, whether they belo
to Inſtruction, Exhortation, Dehortation, Mer
Judgment, or Hiſtories, Promiſes, Prophecies, Thre
nings, Prayers, *&c.* And of this ſort is the Hundr
and nineteenth Pſalm, and the greateſt part of all t
Pſalms of *David*, till near the cloſe. The Seco
ſort is called תְּהִלִּים, which ſignifies properly
Hymn, or Song of Praiſe, and from this word t
Book of *Pſalms* is deſigned, according to the
brew, *The Book of Praiſes*; ſo called, as I think, fr
the latter part thereof, which is almoſt wholly co
poſed of Praiſes. The Third ſort is termed
which ſignifies properly in our Language a *Song*;
ter this manner we may obſerve, that thoſe Pſal
or Songs, which as to their Matter and Expreſſi
are moſtly Myſtick, Allegorick and Spiritual,
thus deſigned. This we may obſerve in the Fo
fifth and Forty ſixth Pſalm. But there are ſo
Pſalms which get both the deſignation of a Pſalm
Song, as the Sixty ſeventh and Sixty eighth Pſal
with ſome others: And of theſe we may obſe
that they are ſo compoſed, as to contain in th
both ſomething of the firſt and laſt ſort; and ſo p
ticipating of both, they get the Deſignation of bo
All theſe three ſorts of Pſalms which we have m
tioned, we have ſet down by the Apoſtle, *Eph.*5.1

Now of the laſt of theſe three kinds of Son
is this preſent. Bnt as it is a Song of a hig
ſtrain than any other which ever was compo
either by Human or even Divine Inſpiration; ſo d
it deſerve a higher Title than others. Wherefore

not ſimply called a *Song*, but with an adjoyned Epithet, *of Songs*; yea as if it were not enough to call it a Song of Songs, it is expreſſed *the* Song of Songs; for ſo much the force of the *Hebrew* Expreſſion imports, and is thus rightly tranſlated in our Verſion. And if we ſhould tranſlate the *Hebrew* by the meaning of this Expreſſion, it ſhould be thus, The moſt excellent of all Songs. For the *Hebrews* want the Superlative; for the making up of which, they uſe, in this caſe, the Genetive of the Plural Number of the ſame Noun, thereby holding forth the excellency of the Singular.

Some there are, who think that ſome Secret or Myſtery is imporred by the little Circle which is to be ſeen above the letter *Schin*, (for thus it *is* written in this place שִׁיר,) but what it is, it cannot be poſitively determined; but it may be not improbably thought, that it is a mark of eminency, to diſtinguiſh it from the One thouſand and five Songs mentioned 1 *Kings* 4. 32. or rather to ſhew that is the moſt excellent of them; for the words in that place ſeem to make this one of them, in that it ſays, That *Solomon*'s Songs were a thouſand and five, which imports as much as if he had writ only theſe, and none beſides theſe.

The Pen-man of this Song is ſaid to be *Solomon*. But in the Hebrew it is not ſaid, The Song of Songs, which is *Solomons*, but, *The Song of Songs to Solomon*. The reaſon of this, why the Dative and not the Genitive is uſed, may (altho' in it ſelf an *Hebraiſm*) poſſibly be added to diſcriminate this Song from the others which he compoſed, by ſhewing the Divinity of this; and if we admit this Conjecture, we may thus Metaphraſe the words, *The Song of Songs which was given to*

mon, viz. *by Divine Inſpiration*; intimating that the other Songs were compoſed *by Solomon*, but this *to* him.

We may obſerve here, that in the Title of this Book *Solomon* is ſimply deſigned, without any Title of Honour, as he is deſigned in his other two Books. The reaſon whereof it's like may be, becauſe this Song being wholly compoſed of *Love*, no other Titles were convenient and fit to be inſert but ſuch: but Titles of Eminency, Honour and Eſtate, are not ſuch, but are rather a Barr and Obſtacle of Intimacy, and therefore are left out: For as we uſe to ſay, *Non bene conveniunt, nec in una ſede morantur, majeſtas & amor.* And poſſibly it may be, as for other Reaſons, ſo for this, that it is written ſo myſtically: For a plain Diſcourſe of ſuch Intimacy as is here ſet down betwixt Chriſt and the Believer, would not have that luſtre that it hath, when vailed: For the Names of *God*, *Lord*, *Jehovah*, &c. behoved to have been in that caſe inſert; which are Names of Eminency, and ſo, for the former Reaſon not fit for a Love-Song.

I judge none of any Conſcience will be ſo profane as to doubt, far leſs deny, that this Song is to be underſtood Spiritually; for not to mention its ever undoubted and unqueſtionable Authenticknes by both *Jews* and *Chriſtians*; I ſhall only uſe one Reaſon to evince the ſame, which is couched in the Title. Shall we think that the Spirit of God would give ſuch an Epithet to this Song, (or even *Solomon* himſelf,) That it is the moſt excellent of Songs, if it were not of an high and ſpiritual ſtrain? Would the Title of it be more auguſt, ample and ſuperlative than all the Pſalms and Songs in Scripture, if it

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Matter and End were not correſpondent to its Title? But it's no wonder that earthly and carnal Minds, to whom all Spiritual things are fooliſhneſs, have their Reaſon gravelled and non-plus'd here; this Scripture ſhining with ſuch a light, that even the Eyes of holy and judicious Souls are dazled hereby.

And it is but a ſhallow Objection which ſome adduce againſt the Divinity of this Book; *viz.* That here is no Paſſage of it cited in the New-Teſtament: For Citation of Scriptures in the New-Teſtament, doth not give Authority to them; for there are many Scriptures in the Old-Teſtament, which were never cited in the New. Yet we may judge, that there are many Scriptures in the New-Teſtament, which are ſpoken in alluſion to this Song; as the often ſtyling the Church a Vineyard, and comparing the Churches Union with Chriſt to a Marriage, *Mat.* 20. and 22. That Chriſt ſtands at the door and knocks, *Rev.* 3. 20. taken as it ſeems from *Song* 5. 2. and many other Expreſſions of that Nature.

It is uncontroverted by all, that this Song is written *Dialogue-wiſe*. And it is likewiſe clear, that the *principal Speakers* are two, *viz.* the *Bridegroom* and *Bride*; for the *Maſculine and Feminine Particles*, denote different *Sexes*; and the *ſtrain of their Diſcourſe*, the *Relation* that they ſtand in one to another. It is alſo clear, that there is a *ſecondary Speaker or Speakers*, called *Daughters of Jeruſalem*; who ſeem to be the *Bride's Companions*; as the Forty fifth Pſalm (which is as it were an abridgment or compend of this) doth term them. Neither doth it come into debate among Commentators, who it is who here

goes under the Name of *Solomon*, and the Notion of the Bridegroom; all granting that hereby *Chriſt*, or God in Chriſt, is underſtood. But it admits Variation of Judgment and Debate, who it is who is here meant by the Spouſe or Bride; ſome underſtanding it of the *Church*, and ſome of a particular *Believer*: And thoſe again, who underſtand it of the Church, do vary, ſome taking it to be the *Church Viſible*, and ſome the *Church Inviſible*: And ſome again there are, who under this Notion take in *ſometimes the Church Viſible*, and *ſometimes the Church Inviſible*; according as any part of the Allegory ſeems beſt to relate to any of them. For my part (with humble Submiſſion to better Judgments) I underſtand here, by *Spouſe* or *Bride*, a *particular Believer only*; and I think that the intent and ſcope of this Scripture is to ſhew the various Caſes and Conditions that a Saint may be in, as to their ſpiritual and inward Exerciſe. To prove which I think it not needful here to inſiſt, ſince the following Paraphraſe and Annotations, as Occaſion offers, will (I think) manifeſt the ſame. Only I may ſay this, That there are ſome paſſages in this Song, which, in a manner enforce us ſo to explain them, as *chap. 3. ver. 4. The Spouſe's bringing her Beloved into her Mother's houſe*. For how can we explain what the Mother here is, if we underſtand the Spouſe to be the Church? However, to leave each one to their own Sentiments, we paſs by this. And though many things might be previouſly ſpoken to here, e're we come to the Song it ſelf; yet becauſe whatever is neceſſary to be known (as to thoſe things which are introductory to this Song) are largely ſet down by others, eſpecially Learned, Holy and Judicious *Durham*, in his

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y premitted to his Explication of the Song; there-
re I ſhall add no more here, remitting thoſe who
ſire more of this nature to that ſolid Writer; as
ſo to the *Synopſis Criticorum* upon the place.

Now becauſe, by what is ſaid, it may appear
w ample and large this Title is, which is prefixed
the Song, I thought it not incongruous (although
ave already Paraphraz'd the ſame in a few lines)
amplifie it yet a little further under the form of a
eface or Introduction: Which is as follows.

The Preface.

HE *to whoſe hands this* ſacred Song *ſhall come,*
If Ears he have, he ſhall not find it dumb:
t *it's a* Song *of ſuch a matchleſs ſtrain,*
few, its like, may underſtand the ſame.
hether its Matter, Form *or* Words *we view,*
thing there's here but what is ſtrangely new.
Matter *is no* common Theam, *nor ſuch*
vulgar Mortals dote upon ſo much.
s not compos'd of empty trivial things;
o dying Prince's *dying* Praiſe *it ſings.*
e lovelieſt piece of the Almighty's *ways,*
ſings unto the Great Almighty's *praiſe.*
treats of Love, *not what we* Love nick-name,
t *of what only can* Love's Title *claim.*
Form *is ſuch as ne're ſhall follow'd be;*
here the Words and Speeches you do ſee,
Heavens illuſtrious Darling, *and his* Spouſe,
hom ſtrangely he doth to himſelf eſpouſe.
yſterious Amours, Myſtick Riddles *lye*
apt here unſeen, ev'n by the curious Eye.

Its Words *at once do both inſtruct the Good,*
To whom true Piety is underſtood;
And do debarr the Bad, though worldly-wiſe,
By its tranſparent Vail, *which proves* Diſguiſe
To them; while to the Good it doth appear
The ſame as when that Vail it doth not wear.
It's Author *would you know? It's he who here*
To be the glorious Bridegroom *doth appear.*
None elſe could e're theſe Myſteries *unfold;*
None elſe could e're theſe Myſtick Loves *have told:*
None elſe durſt have uſurpt his glorious Name,
Or have put in as Sharer of his Fame.
Who then is this, you'll ſay, of whom we hear?
Who's this, whoſe Name *we ſee ingraven here?*
The Name *of* Solomon *ſure here doth ſtand!*
Right! ——— *that's the* Pen-man's Hand.
A choſen Pen-man, *choſen for to write*
The Rules of Wiſdom, *uſed to indite*
Nature's Myſterious Secrets, *who did* more
Than hundreds ten *of* Songs *compoſe before.*
Songs rare indeed each one, but none ſo rare,
As with this Song of Songs *for to compare.*
You ſee the Writer Solomon *to be,*
But do but draw the Curtain, *and you'll ſee*
Another Solomon *of far more worth,*
Who is the Subſtance *by this* Type *held forth.*
Come then, and lend a ſerious humble Eye,
And here a Treaſure *rich thou ſhalt eſpye*
Of richeſt Truths. *Come here, and thou ſhalt ſee*
The lively Image of true Majeſty.
Love's *lovely Feature,* Purity *divine,*
Are the ſweet breezes *breath'd from every* line.
The Roſe *and* Lilly *here do ſweetly meet;*
The balmy Shrubs *do ſhowers of* Nectar *weep:*

e Honey-comb *ſweet Honey doth diſtill*;
l Pleaſures *true do here abound at Will.*
iſcords *do here unite, and all agree,*
making one concording Harmony.
ſumm, it doth contain the ſumm *of all*
hich can the heavenly Pilgrim *here befall*
s to his inward Caſe: *Each* ſtep, *each* pace,
ach ſlip, *each* fall, *of his* Spiritual Race,
pourtray'd here, and in this Map *ſet down,*
rom's ſetting forth, *untill he* reach the Crown.
Come then, advance, delay not to come here;
nto this rareſt Mirrour *draw thou near:*
nd if old Adam's Vail *be off thine Eye,*
yſteries paſſing Thought thou ſhalt eſpye:
he Work's but ſmall, *take but a* little pains,
nd quickly thou ſhalt reap aſſured Gains.

Now having ſet down theſe lines by way of *Preface*, it will not be needful to ſay much more; only think it not incongruous to *advertiſe* any (who may chance to ſee the *following Paraphraſe* of mine) of theſe few things. 1. That in *Paraphrazing* this *Song*, the ſeveral kinds of *Verſe* which I there uſe, are for the moſt part *Arbitrary*; and as I uſed no Copy to follow in my compoſing them, ſo I ſuppoſe that the moſt part of them are to be ſeen in no other *Writer*: This I did, not out of any Affectation of *Singularity* or *Novelty*, but only becauſe I endeavoured to have the *Verſe vary*, according to the *Variation* of the ſeveral *parts* of the Book; and ſo to *correſpond* to the *variety* of *Matter* therein, that ſomething of the *Air* and *Breath* that this Song carries with it, may be expreſſed: And though I do confeſs, that it is but little that I have attained of this, (the excellency of the

the Song herein being ſcarce imitable;) yet this was the true cauſe of my doing ſo. 2. That I have looked, in my *Paraphraſe*, more to the *Matter* than *Words*, and have ſtill, as I went along, endeavoured to expreſs and make clear the ſame; yet ſo, as I have not ſligthly paſſed by the *Words* and *Phraſes* of the Text. And indeed I muſt ſay, That I do ſcarce know to what uſe it is to Paraphraſe the Words, and not the meaning of this Song; for ſure I am there can be no more ſweet, ſmooth and ſoft *Expreſſions* uſed, than thoſe which are in the Text it ſelf; and therefore I judged it my ſpecial work to expreſs the *meaning of this Scripture* in *fit Expreſſions*; and therewith in *a due and apt way* to bring in the *words of the Text* it ſelf *to imbelliſh the meaning*. And though I am ſorry that I fall ſo far ſhort of my aim herein, yet I comfort my ſelf in this, *Quod aliquam mereatur laudem etiam magna tentaſſe, licet non ſuccedat pro votis ſucceſſus.* 3. I have, for finding out the meaning of this Song, conſulted divers Writers, but eſpecially judicious *Durham*, whoſe Judgment I have moſtly followed; yet in two or three places I have been led to a diſſenting from him, tho in a manner againſt my will, thorough that juſt Eſtimation I have for him. 4. I have in ſome places diſſented from our *Engliſh* Verſion, as not ſo near the Original, as will be ſeen when I come to them particularly. 5. I have in the mutual Commendations of the Bridegroom and Bride, always uſed Hexamiter or Heroick Verſe, becauſe I thought that that kind of Poeſie was the moſt proper for expreſſing the high Qualifications there deſcribed. 6. Some may poſſibly judge, that this Paraphraſe of mine is but low and flat, becauſe deſtitute of theſe high Expreſſions, without which

ſome

e think Poesie doth not run: To whom I shall y say, That I am not apt to judge much of what ny own; and that I have only studied here to ex- ss this Scripture so, that the meaning thereof y be, in a tolerable Poetical style, laid open. d for high terms I do not much esteem of them; the excellency of Poesie consists not in a roaring petuosity of its Style, but in a perspicuous soft- s of Expression; resembling in this more the ar and gently running Stream, than the impe- ous roaring Torrent. But not to detain my self d others any longer, I go forward to the Matter self.

The Song or Discourse it self.

The *BRIDE.*

n *Account* of the *Bride's Marriage* or *Conversion*; which is *not expressed*, but is *implied* in the Bride's *Discourse*, particularly in *Verse* 2.

Once *did think*, *as others* yet *do think*;
Spiritual *things but* Follies *I did deem*;
arths Pleasures I as Cordials did drink,
Who spoke of Heavenly Joys, *methought did dream*.

Dis-

Diſcourſes *I of* God *and* Chriſt *did hear*,
Heavens *Comforts, and* Hells *Torments were me told*;
Yet all did reach no further than the Ear,
Satan *and* Sin *ſo ſtrongly did me hold.*

Long, long, alas! in this ſad ſtate *I lay*,
Dead, miſerable, ſinful, ignorant;
To each Temptation and Luſt a Prey,
Proud in my Slav'ry, wanton in my Want.

But yet at laſt, O ſweet and happy hour,
God graciouſly of me did pity take;
And by a touch of his All-potent Power,
From Ignorance and Sin did me awake.

Then from my blinded Eyes the Scales *did fall*,
I clearly then did things aright *behold*;
I heard another *than the* Preacher's *Call*,
I learn'd to diſcern Droſs *from* Gold.

I then became enamour'd with his Love,
Who firſt me for to love did condeſcend;
But now he's gone; *my love I hope to prove*,
Though Love *be prone to* Jealouſie *to tend.*

Thoſe who conſider how *abruptly* this *Song* begi
in the *Second Verſe*, and who reflect upon the *ſcope*
the ſame, will very eaſily, I doubt not, be brough
to ſee and confeſs, that the *Bride* ſpeaks at the ver
firſt, as one already *Converted*; or, to ſpeak mo
conſonantly to this *Allegory*, as one already in
Married ſtate and condition: Which being conſi
dered, it is eaſie to judge that her Converſion
ſpiritual Marriage is there preſuppoſed. So that
co

ſiderate Perſon will think it ſtrange (eſpecially e have any genuine *Idea* of the extent of *Poeſie*) t I lay hold of that which is neceſſarily preſup-ed and implied in the whole Series of this Song, more ſpecially in the *Second Verſe*; and there-n give a general Account of a Chriſtian's *Conver-*, applying the ſame to this Purpoſe, For making the full extent of the *Bride's* meaning.

VERSE 2.

The Bride's Deſire *or Wiſh, That Chriſt would niſeſt himſelf to her.*

The Words,

Let him kiſs me with the kiſſes of his outh: ——

The Paraphraſe,

Oh would he come again,
And eaſe me of this ſmart and pain,
Which his ſad abſence *doth impart*
Unto my Mind and Heart.
O come my lovely one,
Let me no more for abſence groan,
Let once thy lovely Face *appear,*
And Grief *will diſappear.*
Oh lay thy Lips to mine,
And grant a Kiſs, *a Kiſs divine:*
Let me of thy Mouth's ſweetneſs taſte,
And thereon ſweetly feaſt.

ANNO-

ANNOTATIONS.

It is eaſie to judge by theſe words, that Bride hath been under ſome *Deſertion* of *Chriſt's ſible Preſence*; and therefore is it that ſhe breaks with that *abrupt Wiſh* or Deſire, of *Kiſſing her*; whe by ſhe means his coming again, and manifeſting hi ſelf to her.

It is remarkable, that it is ſaid by her, let h kiſs me, without deſigning whom; for this re tive hath no antecedent preceeding to anſwer the to: Undoubtedly Chriſt is here to be underſtood, n makes queſtion of that. And here we may take not of two things; 1. That Love outleaps and breaks the Rules of Art, it ſtands not on theſe. 2. That Ch in the Believers account is *the one* in Heaven and Ear on whom they have their eye fixt; he is *he* κατ'ἐξοχὴν: they think they need ſay no more Chriſt, but *he*, *he*; for who can be ignorant of hi *Pythagoras* his Schollars uſed to ſay of their Maſt αὐτὸς ἔφη, he ſaid it: And in Scripture Saints ſpe ſo too, as *Pſal.* 87. 1. *His foundation*, &c. and 53. 2. *He ſhall grow up*, &c. and good reaſon th have to ſay ſo, for he only deſerves to be ſp ken ſo of.

Ibid.

The Motive *of the Bride's* Wiſh; viz. *T excellency of Chriſt's Love.*

The Words,

——For thy Love is better than Wine.

T

The Paraphraſe.

For why thy Love's *moſt ſweet,*
All ſweetneſs there doth meet.
It's better far than Wine,
Though ne're ſo rare and fine.
All things on Earth that be,
Are but meer Gall to me,
When once compar'd with this
Foretaſte *of Happineſs.*
No pleaſure elſe I find
That ſatisfie *the Mind;*
All empty proves, and vain,
And brings no ſolid gain.
Thy *Love doth ſtrength impart*
Unto the inward part:
It purifies within
The Heart and Mind from ſin;
From th' vital Spirits *it doth*
All heavineſs remove.
All Cares it drives away,
And turns our Night to Day:
Divine and ſweet content
To th' Mind is thereby ſent.

ANNOTATIONS.

By Love here, *or Loves*, as it is in the Original, undoubtedly underſtood the Manifeſtation and ffects thereof, for it would not run ſo currently o underſtand it of Gods Eternal Love, as it is an ttribute of his. The connexion of this with her former

former Deſire doth likewiſe ſhew this: For h
Wiſh before being, that he would manifeſt his ſe
ſible and comforting preſence to her; ſhe here ad
the Reaſon, becauſe theſe *Love Viſits* of his we
ſo delighful and refreſhing to her, that nothi
could come in competition therewith.

So that it is hence eaſie to judge what it
which ſhe here calls Wine; even all the go
things of the Earth. To all things, Saith ſ
thy Loves are preferable, nothing can comp
with theſe. Wine indeed is cheering and refre
full, would ſhe ſay, (yea *Judg.* 9. 13. *It is ſaid
cheer God and Man,*) but Oh what is that to t
Love, which both in it ſelf, in its effect, and
my Experience and Eſteem, is unconceivably b
ter than it, and preferable thereto.

VERSE 3.

A Second Motive *of the Bride's* Wiſh
viz. *The ſweetneſs of Chriſt's Love.*

The Words,

Becauſe of the ſavour of thy good Oyn
ments, thy Name is as Oyntment poured fort
therefore do the Virgins love thee.

The Paraphraſe.

Oh what an odoriferous ſcent
Unto the ſmelling ſenſe is ſent;
When thou thy Spirit me doſt give,
Whoſe influences me relieve;

W

When thou thy Graces *me doſt ſhew;*
When thou preſenteſt to my view
Thy coſtly Ointments *which excell;*
O what a choice perfuming ſmell
Doth iſſue thence, and flow to all
Who upon thee ſincerely call!
What pleaſant ſavours *thence proceed;*
Which far all other ſcents exceed!
Thy very Name, *when it is ſpoke,*
Is like a Box of Oyntment *broke;*
Which ſwiftly flowing here and there,
Perfumeth *quickly all the* Air.
Hence is it that the Virgins *pure*
To be from thee cannot endure.
Hence is't that thou doſt raviſh ſo
All thoſe who thee do rightly know.
Hence is it that ſo willing they
Thy Captives prove, and thee obey.
Hence is't that all Earths *Beauties rare*
Do loſe with them the name of Fair,
When once they do with thee compare.
Hence is't that they rejoyce or grieve,
Hence is't that they do die or live,
According as thou doſt them grant
Thy Love, which they can't chuſe to want.

ANNOTATIONS.

Chriſt is all ſavoury, all Oyntments and Perfumes in him, and all the Oyntments which he h h good, they are all excellent, and *ſuper-ex-ent;*

Yea, not only is he all perfumed over, but h*is very Name* carries a ſweet Odoriferous Scent there with to all true Believers.

So that it's no wonder that all true Chriſtian*s* who are pure and unſpotted Virgins, be in Lo*ve* with Chriſt, for he is all compoſed of Sweets.

Ointments ſerve not only for perfuming, but fo*r* adorning alſo: hence *Pſal.* 104. 15. *Oyl* (or Oyn*t*ment) *makes the face to ſhine.*

Now Chriſts Oyntments are his Graces, where with he is anointed, for *opening the eyes of the blin*d *for preaching glad tydings to the poor, to bind up t*he *broken-hearted, to give the Oyl of joy for mourning,* &c. Iſa. 61. 1, 2, 3. See *Pſal.* 45. 2. In this reſpect Chri*ſt* is ſaid to be *anointed with the oyl of gladneſs above h*is *Fellows,* Pſal. 45. 7. *For God giveth not the Spirit* to *him by meaſure,* Joh. 3. 34.

VERSE 4.

The Bride's Prayer and Suit *for quickning Gra*ce.

The Words,

Draw me, we will run after thee——

The Paraphraſe,

Oh let me find thy quickning Grace,
And then I'll run *apace.*
Draw me, *O draw me after thee,*
Why from me doſt thou flee?
I cannot run, nor go, nor creep,
Except *thou give me* Feet.

I have no knowledge, will or might
To follow thee aright;
Till I the ſame from thee receive,
For all from thee I have.
Oh grant me then thy quickning Grace,
And then *I'll run apace.*

ANNOTATIONS.

The Spouſe being now confirmed more and more in her former Deſire, from the Motives or Reaſons laid down; ſhe breaks forth now, as not able to hold longer, with a fervent *Ejaculatory* Prayer, That Chriſt would grant her deſire, and manifeſt himſelf to her ſenſibly, for her comfort and refreſhing; and for that end, that he would *quicken* her Spirit, and effectually ſtir her up to follow him and ſeek him, while as abſent. And it is not long e're ſhe get a comfortable *Anſwer*, as follows.

Ibid.

The Anſwer *which the* Spouſe *gets to her* Suit; *the ſuddenneſs whereof ſhe is aſtoniſhed.*

The Words,

——The King hath brought me into his Chambers: ——

The Paraphraſe,

Oh happy Suit! *where am I now?*
What's this I view?
Things rare and new!

Are these Heavens Mansions bright and fair,
So choice and rare,
Without compare!
Sure this is Heavens Porch *and Gate,*
So goodly, great,
Where I await!
My King and Prince hath brought me here,
Griefs disappear,
And Joys appear.

ANNOTATIONS.

These words cannot but be understood as a gra
of the Bride's *Suit*, when compared with her *Petiti*
And the Expression, in its abruptness, doth e
dence that they are spoke by way of Exultati
or Admiration.

By *King* here is meant *Christ*, *who is King*, κατ' ἐξοχ
King of Kings, and Lord of Lords. And by *Chambe*
is denoted *intimacy* with him, and nearness to hi
she is brought in to his *Chamber of Presence*, his *Din*
room, and *Bed-chamber*, e're she is aware. She w
just now putting up a Suit to be admitted to *do*
King's *Will*, as a *means* to be admitted to his prese
But lo the King, e're she is aware, overleaping a
were her *Suit* about quickning Graces, comes and
troduceth her into his own presence himself.

Ibid.

The Bride, upon the grant of her Suit, en
geth her self to Gratitude, *for his gracious f*
vour of admitting her to his presence.

T

The Words,

——We will be glad and rejoyce in thee,
e will remember thy Love more than Wine:
e upright love thee.

The Paraphraſe,

Come let us all together joyned be,
And let us all rejoyce in thee,
Unwearied and triumphantly.
Let all who ever of thy Love *did taſte,*
Come here and joyn themſelves a Gueſt,
At this choice Banquet and Love-Feaſt.
Let us ſet down a Regiſter *of all*
Which ever did our Souls befall,
Since we did tread the earthly Ball.
Let us caſt all into one Mold of Love,
For ſuch they'll be when them we prove,
Love-tokens *all ſent from above.*
Tho' ſome ſeem'd harſh, when them we underlay,
Tho' for their abſence we did pray,
Yet otherwiſe we ſee this day.
Oh let us never thy ſweet loves forget,
Or to commemorate neglect
To us thy gracious reſpect.
For why there's none who ever thee did ſee,
Who are not captivate by thee;
All upright Souls thy Lovers be.
Shall Drunkards *at their Cups combine,*
And Tavern-Rhimes *compoſe of* Wine,
And ſhall not we compoſe Divine?
We will be glad, triumph, rejoyce and ſing,
And all thy Loves in order bring,
And mount them on our voices wing.

ANNOTATIONS.

Conſidering the connexion of theſe words with the former, I cannot but take them to expreſs her *rejoycing* in the *grant* of her *Suit*, and her ſtirring up her ſelf and others to a thankful commemorating of his kindneſs. She had ſpoke hitherto in the *Singular* Number, but now in the *Plural*: And the *reaſon* of the change ſhe ſubjoyns, ſaying, *The upright love thee*. As if ſhe had ſaid, Now ſince I ſee the King's Face and am his Favourite, what ought I to do but ſolace my ſelf therein, and remember it always, as do all thoſe who are admit to be Partakers thereof? Surely would ſhe ſay, None who know my Beloved, will refuſe to joyn with me in this rare exerciſe; for why, they who love thee, cannot but chuſe to do ſo.

To remember here, imports, I think, more than a ſimple revolving of a thing in the mind with delight; for it ſeems to denote the time to come alſo. For, ſays ſhe, *we will* remember thy love; and ſo may take in the *recording* of God's goodneſs for her own profit, to the time to come, when poſſibly ſhe may ſtand in need of it. And thus we may take in her keeping a *Regiſter or Diary of God's Deſpenſations towards her, for the help of Memory*; and her laying *Engagements* on others to do the ſame. And thus have I underſtood it, and rendred it in the Paraphraſe.

It is to be obſerved, that the word מישרים which we tranſlate *the upright*, is the Plural Number and is a *Subſtantive*, and not an *Adjective*; and ſo properly ſignifies *uprightneſs*, or *righteouſneſs*; and ſo it may be read thus, *All things that are upright*

thee. Or if we underſtand that word, with ſome, *adverbially*, then the ſence is, *all who rightly love thee:* as if ſhe had ſaid, We will remember thy Love more than Wine, [as do all thoſe who] rightly love thee. However we have followed our *Verſion*, which expreſſeth the ſence well; for that word may very well be rendred by the Adjective *upright*, this way of expreſſion which we have noted, *being but an Hebraiſm.*

By this Expreſſion, *more than Wine*, may either be underſtood, the Saints preferring Chriſt's love to all earthly things; or, that the Saints have a greater eſteem of Chriſt's love, than earthly Men have of earthly comforts. Neither of theſe we exclude, but judge the ſecond to be principally here intended, it being like to that expreſſion, *Pſal.* 4.6,7. and we think the meaning to be this, We will remember thy Love, more than earthly Men do their carnal Delights, and more than Drunkards do their Wine. As if ſhe ſhould ſay, As the Object of our Delight and praiſe is infinitely preferable to the Object of the delight of Worldlings, ſo let us ſtrive to out-go them in our delight and commemorating thereof; and thus keep ſome proportion to the great diſproportion that is betwixt theſe contrary Objects. Yet I think this is ſpoken here with a ſpecial reſpect to the delight which Drunkards have in their Cups, which tranſport them often to an admiring and praiſing of Wine in their drunken *Revels.* And therefore it needs not be thought ſtrange, that in the Paraphraſe I notice this.

VERSES 5 and 6.

The Bride's Apology *for her* blackneſs, *to t Profeſſors of Religion.*

The Words,

I am black, but comely, O ye Daughte of Jeruſalem, as the Tents of Kedar, as t Curtains of Solomon.

Look not upon me becauſe I am black, b cauſe the Sun hath looked upon me: my M ther's Children were angry with me, th made me the Keeper of the Vinyards, b mine own Vinyard have I not kept.

The Paraphraſe,

V. 5.

I'm black, *I'm black indeed, I muſt confeſs;*
Sin and Oppreſſion makes me ſo:
Than th'vileſt Miſcreant I'm black no leſs,
I have no beauty of my own to ſhow.

Load me with all reproach and calumny,
And I will it acknowledge all:
For why my Sins are greater than you ſee,
I'm worſe by far than what you can me call.

Oh how deformed am I when I ſee
And view my Maſter's *comely Face!*
I'm made to wonder why he looks on me,
In whom nought but deformity hath place.

Nought do I ſay? Oh let me not deny
What I in bounty from him have,
Which I receiv'd, when I in want did lye:
I'll then ſubjoyn, Nought but what me he gave.

None can his comely Countenance behold,
None can with him converſe and talk;
But ſtrait his Image will of them take hold,
And caſt a luſtre on their life and walk.

Sure in my ſelf I ſomething do perceive
From him for to reflect on me;
Which makes me beauteous Features to receive,
And comely by his comelineſs to be.

To Kedars *Sun-ſcorch'd* Tents *I do compare*
My ſelf, when I my ſelf review:
As Solomon's *Curtains, coſtly, rich, and fair,*
I ſeem, when I my borrow'd beauty view.

V. 6.

Wherefore O Daughters of Jeruſalem,
Who Godlineſs profeſs to know;
Becauſe I'm black, do not me thus contemn,
Neither becauſe I troubles undergo.

The

The ſcorching Sun of ſore Oppreſſion, hath
My Beauty quite conſum'd away;
Oft have I been brought to the gates of Death,
Griefs multiplying on me night and day.

Thoſe who the ſame Religion *did profeſs,*
Me wrathfully did ſore abuſe;
And did than Foes me perſecute no leſs,
And without cauſe me cruelly did uſe.

They ſet me as a Slave their Vines to keep,
In drudgery they made me live;
The care whereof did make me loſe my ſleep,
And to my trotbled Mind no reſt did gsve.

About theſe earthly cares my life was ſpent,
Much of my time did thus conſume;
Which now, though too too late, I do repent,
Though ſtill theſe cares to vex me do preſume.

Alas! I have a Vineyard *of my own,*
Which I'm concerned much to keep;
And yet it is with Weeds all overgrown,
For this, alas, I have not loſt my ſleep.

Lo! how unprun'd, and how undreſs'd it lies,
By my own ſloth and careleſneſs:
Then let my Soul from ſluggiſhneſs ariſe,
Which is the chief and only cauſe of this.

ANNOTATIONS.

By *Daughters of Jeruſalem*, are certainly under-ood *Profeſſors*, Members of the Church, profeſ-g the true Religion; and more eſpecially ſuch ofeſſors as have a Love to the Truth, though t little knowledge or experience.

Theſe words of the Brides are ſpoken by way *anticipation*, to preoccupy an objection, or (at aſt) prejudice, which theſe Daughters of *Jeru-lem* might be in hazard to have at her, in ſeeing r blemiſhes and affliction. As if he ſhould ſay, o not think that I am a meer Formaliſt, becauſe am diſconſolate ſometimes, and afflicted, and cauſe you may diſcern many foul blemiſhes and ots on me; for though all that be true, yet you uſt not conclude that I have no Beauty. It is ore than probable, that for all this, the Bride d as few ſpots as any, and was every way holy d unblameable in her walk: but when ſhe had ce been admitted to intimacy with God, preſent-her ſpots did become ſo viſible to her ſelf, that e imagines all ſee her faults, as well as her ſelf; d therefore leſt they ſhould ſtumble at her, ſhe us expreſſes her ſelf, and I think this is the true round of her ſpeaking ſo.

And indeed her Speech here is very pathetick: r firſt ſhe confeſſeth her blackneſs, and yet never-eleſs denyes any peremptory concluſion there-om, as if ſhe were inſincere.

Kedar was one of the Sons of *Iſhmael*, whoſe Po-0. erity gave Name to the Country of *Arabia Pa-ea*; and were by the *Romans* afterwards called *Nomades*:

Nomades: They were a People which live in *Tents*, which Tents were like the Inhabitants black and ugly; whether by reaſon of the ſcorching heat of the Sun, or becauſe of their being dyed or pitched over, with ſome black and pitchy matter, for the better keeping out the heat and rain, or becauſe of their frequent tranſportation whether by one or all of theſe reaſons it was that they became ſo black, it's ſmall matter.

Solomons Curtains were undoubtedly moſt coſtly rich, and comely, as being ſuch as were befitting the State and Grandeur of that King.

The Suns looking upon her, is as much as to ſay ſcorching and Sun-burning her; for the Suns heat in theſe Countries was almoſt intolerable in the midday, eſpecially in Summer; as we ſee in *Jonah* Chap. 4. *v.* 8. and *Gen.* 31. 40. And we ſee that by the heat of the Sun, perſecution is held forth *Mat.* 13. 6, 21. So that the meaning runs thus: It's no wonder that I ſeem black to you, for I have endured the ſcorching Sun-ſhine of Perſecution.

This Perſecution of hers ſhe amplifies more fully, by telling what manner of perſecution ſhe endured, which was twofold; 1. *Tongue Perſecution*, expreſſed in ſaying, that her *Mothers Children were angry* with her. 2. *Actual Perſecution*, in making her do ſervile things, expreſſed by *keeping the Vineyards*; which in thoſe Countries was one of the moſt ſlaviſh ſervices that one could perform.

By keeping here, is not underſtood any Office or Station that ſhe was put in, but only the act of keeping, for ſo doth the Hebrew word import. And therefore it ſhould be better tranſlated, if we ſhould render it, *they made me to keep the Vineyards*.

By *Mothers Children* here, or as the Hebrew th it, *Mothers Sons*, are underſtood thoſe who ere indeed Members of the outward Church, but d no love to Godlineſs; and are therefore diſnguiſhed from the Daughters of *Jeruſalem*.

With alluſion to her ſervile condition, which e terms the keeping of the Vineyards, ſhe makes ention of a Vineyard of her own; by which is derſtood thoſe ſpecial Gifts and Graces, which od gave her as a Talent or Vineyard to trade ith, and make improvement of. This ſhe laents, that ſhe hath not kept, through the ſlave- that ſhe was in, which did ſo overpower her th cares, ſluggiſhneſs, and deſpondency, that became heartleſs and careleſs as to her main oncerns.

VERSE 7.

The Spouſe turning from Profeſſors, *to* Chriſt *nſelf, ſeeks his* directing, conducting, *and ſiſting her, in her* Spiritual walk, *preſſing the me from the great need ſhe ſtood in thereof.*

The Words.

Tell me, O thou whom my Soul loveth, here thou feedeſt, where thou makeſt thy ocks to reſt at noon: for why ſhould I be one that turneth aſide by the flocks of y Companions.

The

The Paraphraſe.

Shew me, Oh ſhew me thy abode,
My kind, my loving, and my only God!
O thou the only Object of my Souls deſire;
Who by thy comelineſs my Soul doſt ſet on fire!
To whom my Thoughts do ſoar and mount above,
Whom I adventure for to love.

O tell me where thy Flocks do feed,
And in what Paſturage thou doſt them lead?
Tell me what ſhade them covers from the ſcorching heat
Tell me how thou from heat and hunger doſt them keep
When Summers midday-Sun doth herbs oppreſs,
And burneth up the tender graſs!

What Paſturage them food doth give,
What rivulet their thirſt doth them relieve?
When as Oppreſſions Sun is mounted to its noon,
Which makes the Churches Splendor for to wither ſoon
In what unknown and unfrequented way,
Lurk they, and yet go not aſtray?

For why, it grieves me for to be
A Vagabond and Wanderer from thee:
It grieves me that I ſhould ſtill thus be ignorant,
It grieves me that thy lovely preſence I ſhould want;
And that I ſhould thus wander to and fro,
Not knowing how nor where to go.

It grieves me that I thus ſhould be,
And leaſt another I miſtake for thee:

r why, there's many that uſurp thy Name *this day,*
o do pretend thy Flock to feed, and them do ſlay.
Many falſe Shepherds *do this day appear,*
Who do thy Cloaths and Garments wear.

Oh then my dear and lovely One,
For whom my troubled Soul doth pant and groan!
ne, and from Shepherds falſe *my paths and ſoul ſecure,*
greedy Wolves me meet, and do my Soul devour:
ure in my Death no pleaſure thou canſt take;
Why then doſt thou not ſafe me make.

ANNOTATIONS.

The Epithet which here the Spouſe gives to riſt, is very pathetick, and intimates her diſre- ing of all things, if once compared with him. e *Hebrew* expreſſes it, in the Preterite thus, *O whom my Soul hath loved*; but is not to be re- ted to that alone, as if ſhe did not love him now: e force of the words then are thus to be taken, *hou, whom I not only at preſent do love, but whom long I have loved.*

eeding here ſpoken of, is to be underſtood *ac- ly* for his feeding of others, and not *paſſively* for feeding himſelf, and delighting himſelf, as in e other places of this Song it is taken.

The *Hebrew* word, which we tranſlate *where*, n we ſay, *where thou feedeſt*, &c. may either be nterpreted, or otherwiſe by the word *how*, as e ſhould render it, *how thou feedeſt*, &c. And I k the conjunction of both theſe acceptations improper, for both come under the ſame ex- ſion of her admiration. As if ſhe ſhould ſay,

Oh

Oh my Beloved, ſhew me I intreat thee, what that myſterious way that thou takeſt in ſecuri thy own People in the times of ſinning and ſuffe ing ; *how doſt thou perform this, or where?*

The *Hebrew* word, עֹטִיָּה, which we in o Tranſlation render, *to turn aſide*, moſt proper ſignifies *to be vailed*, or covered, as Women a when in a mourning poſture: But becauſe a vail perſon is not in a fit condition for travelli hence it's like we have it thus rendred, as one t turneth aſide, as being ignorant of the way. He it is likewiſe, that ſome interpreters render thus, *as one that lamenteth or weepeth*: for to vailed is to he in a weeping poſture. Howe it be underſtood, the ſence is the ſame, *viz. T the Bride was* (at leaſt to her ſenſe) *in a ſtate deſertion.*

The *Companions* here ſpoken of, may be tak either for Chriſts ſent Miniſters, or falſe Teac ers, who ſet up themſelves beſides Chriſt. the laſt ſence I take the meaning in this place be, becauſe the Bride here ſeeketh ſo earnef for Chriſts Flock, *oppoſing thus Chriſt to theſe C panions, and his flock to their flocks*: And this I thi the words do ſo clearly import, that without co tortion they cannot otherwiſe be underſtood. that, though the particle עַל may be underſtood divers ſences ; yet ſince particles of dubious ſ nification, muſt ſtill be adapted, in their interp tation, to the ſcope of the words: Therefore this place it cannot, I think, be better rend than our Verſion doth, when they ſay *by*; *by flocks of thy Companions, or beſide them.*

T

The Bridegroom.

VERSE 8.

Chriſt *in anſwer to the* Brides Petition, *ves her a* direction *for her* Duty, *ſhewing her w to walk.*

The Words,

If thou know not (O thou faireſt among omen,) go thy way forth by the footſteps the Flock, and feed thy Kids beſide the epherds Tents.

The Paraphraſe.

ignorant thou of thy Duty *be,*
thou the rules *I gave thee canſt not ſee;*
If that ſometimes a miſty day
Do take the ſight of me away;
Or if Infirmity
Remove me from thine eye;
doubts, *or* fears, *or* griefs, *or* cares *do make*
by thoughts, at any time thy way miſtake,
If that Temptation *remove*
From thee the ſight of things above,
And make thee doubt the way,
Leſt that thou go aſtray:

Yet be not thou diſcouraged, nor ſcarr,
Thou who of Women *art the* Faireſt far,
Who doſt in Beauty leave behind
All others far of humane kind;
Who art beyond compare,
Than mortals all more fair:
Whom I as Fair and Beauteous eſteem,
(Though to thy ſelf and others black thou ſeem,)
If thou deſireſt for to know
The way wherein thou ſhouldeſt go;
A heedful ear then reach,
And I the ſame ſhall teach.
Mark thou the way where former Saints *have trode,*
It is a narrow and a beaten road:
There thou the footſteps *ſhalt behold*
Of all who of my Law took hold,
Though now but few there be
To bear thee Company.
Saints holy practice and Example weigh,
Place them as High-way marks *before thine eye.*
No new *way I do thee preſcribe,*
But wills thee by the old abide,
The good old way, where all
Do walk, on me who call.
And for thy more ſecurity abide
Th' approven Shepherds Tents *beſide,*
After my Servants *do thou go,*
Who me do ſerve, and me do know;
They ſhall thee ſhew the way
How me thou ſhouldſt obey.
Thoſe who aright expound my Sacred Word,
And comfort and direction afford;
Whoever do that rule *obſerve,*
And unto error never ſwerve;

Who th' image bear of me,
Let such thy Pastors *be.*
Under their Ministry *see that thou live,*
Expect not that I Miracles *should give.)*
See that thou under them take heed,
Thy weak and tender Kids *to feed.*
It is the means whereby
Thou must thy self supply;
From thence thou must supply thy self with food,
From thence thou learn must what's ill, what's good:
Thy tender Graces *thence by thee*
Both warm'd and watered must be,
Untill they come at length
Unto their perfect strength.

ANNOTATIONS.

The Spouse did style her self *black*; but so here Christ calleth her, the *fairest among Women.* When Believers appear deformed in their own eyes, then are they beautiful in his eyes. The Believer before had been looking upon his infirmity and sinfulness: but here Christ looks on him, with respect to the imputation of Christs Righteousness, the stamp of Holiness put by the Spirit on him, and to the acceptation which he hath in his eyes. This Epithet that he gives the Spouse, may be oppositly rendred, *O thou most fair Woman*; for this is the same *Hebraism* that we took notice of in the first Verse, where it is said the *Song of Songs*, which is all one to say The most excellent Song.

He gives her two Directions here, the first is, *go forth by the footsteps of the flock*; that is, to observe how the old Worthies walked, and to fol-

low them. The ſecond is, *To feed her Kids beſide th Shepherds Tents*; that is, to have reſpect to the pub lick Ordinances, and to hold near them, that ſ ſhe may be directed how to walk by thoſe to who God hath committed the truſt of diſpenſig th Word, and hath made Shepherds of the Floc She had been ſeeking to be delivered from falſe She herds; and here he directs her to the true Shepher whom ſhe may know from the falſe by theſe t marks: 1. That they walked, and fed their Flo in the ſame manner that the ancient Worthies di and 2. That they were of a ſpiritual Frame a Converſation, which is intimate by *Tents* here; ſ Tents are a token of an itinerary condition; a ſuch are the Saints, and all true Shepherds, recko ing themſelves but Strangers and Pilgrims in t Earth.

By *Kids* here, ſome underſtand *young unexperien Profeſſors*; but I rather take it to ſignifie the *Spou Graces and Vertues*: For this ſence doth beſt agr with the ſcope of the Song, as I take it up; at le it is moſt agreeable to my *Expoſition* thereof; for along I take the *Spouſe* to ſignifie a *Believer*, and n the *Church*; I mean directly and principally. F by way of alluſion, the Exerciſes of a private Ch ſtian bear ſo great a reſemblance to thoſe of t Church, that what is ſpoke of one literally, may underſtood of the other myſtically.

The Suppoſition here which Chriſt makes, *If know not*, &c. is not an intimation of any upbraid of her, but tendeth only to inſinuate the direct the more.

VERSE 9, 10, 11.

Christ commendeth *the Spouse, by comparing her to the stately and richly adorned* Chariot-Horses *of* Pharaoh.

The Words,

I have compared thee, O my Love, to a ompany of Horses in Pharaoh's Chariots.

Thy Cheeks are comely with rows of Jew-ls, thy Neck with Chains of Gold.

We will make the borders of Gold, with uds of Silver.

The Paraphrase.

V. 9.

But oh my lovely one,
hough thou for weakness and infirmity do groan;
hough unto Kids thy Graces I did now compare;
Yet now I do (O rare!)
Advance thy Graces to another hight
Than Kids or Goats did e're appear to sight.

I have compared thee
o th' best and choicest Horses that in Egypt *be,*
ev'n to the strong and stately Horses, which do draw
Him who gives Egypt's *Law:*
For why thy Graces are for worth renown'd,
And for to draw my Chariot worthy found.

V. 10.

Thou like these Horses art,
Strong, healthful, fair, and well adorned in each part,
With rows of Jewels, costlier than they by far,
Thy Cheeks adorned are:
Chains of the finest and the purest Gold
Do thy more fair and statelier Neck infold.

V. 11.

And that thou yet than they
More stately may appear; with Gold we'll thee imbay:
Lo we (for we all three are much concern'd in thee,)
Shall thus thee make to be.
Thy very outmost Ornaments shall be
Decked with Gold and Siver variously.

For we about the same
Of the purest and the choicest Gold shall Borders frame:
And on the field it self or ground-work we shall raise,
In rare and stately ways,
Embossed studds of many figures rare
Of Silver, which appear shall rarely there.

ANNOTATIONS.

The Spouse had been regretting her many sp
and sinfulness; and therefore the Lord adds her
Commendation of her, telling her, That she
neither so black, nor weak and unbeautiful as
her self thought.

In the Ninth Verſe he ſets out her ſtatelineſs, rength and courage, by a ſimilitude taken from orſes. He had in the former Verſe compared her races to Kids: And ſo here, by a ſudden change ſpeech, he compares them to Horſes: And Horſes are ſtrong and beautiful Creatures, as they e deſcribed *Job* 39. 19, 20, *&c.* ſo a Company of em are far more ſtately; eſpecially Horſes, which ere the beſt in the World; and if any in *Egypt* had ood Horſes, certainly *Pharaoh* the King had ſuch his Chariots. So that this Compariſon is moſt guſt and ample.

But further, there is an Amplification of this ommendation in Verſe 10. For in theſe Eaſtern ountreys it was their Cuſtom to adorn their Hor- s in a rich and ſumptuous manner; and undoubted- *Pharaoh*'s Horſes were ſo adorned, with rows of wels about their Cheeks, and Chains of Gold out their Necks: ſince we find, *Judg.* 8.26. that the *idianites* had Chains of Gold about their Camels ecks.

But yet to compleat the Commendation the more, ſhews her, Ver. 11. *by way of Promiſe*, That he ill yet further add to her Comlineſs and Orna- ents; and that he would ſo adorn her, that there ould not be a ſimilitude in *Pharaoh*'s Horſe-Furni- re, of theſe Ornaments, which ſhe ſhould have dded to her. Yet I do not think that here there intimation made of particular Ornaments; but nly of the beautifying and adorning of all her Or- aments. As if he ſhould ſay, And yet further to ompleat thy ſtatelineſs, I will cauſe all thy Orna- ents to be curiouſly over-layd with the fineſt of mbroydery; intimating in particular that kind of

Embroydery which was then in greateſt eſtee
which was, to make the Borders of Gold, a
then upon the Field or Ground-work within t
Border (what the Field hath been made of is n
mentioned) to indent or raiſe up in Emboſſed,
ſuch like Workmanſhip, ſtuds of Silver, or pro
nent pieces of various figures and ſhapes. This is t
meaning of theſe words, ſo far as we can rea
And ſure the connexion and coheſion of them w
the other two Verſes, clearly ſhews that they are
part of the Alluſion and Compariſon of the Brid
graces to *Pharaoh*'s Horſes; and therefore I won
how judicious *Durham*, and others, ſhould have p
ſed this without Obſervation, thinking that ſo
particular Ornament is here underſtood, ſince t
words make mention of nothing but ſome curi
Embroydery or adorning of theſe Ornaments of h
mentioning Borders *of the ſame*, and Studs to be rai
on the ſame.

And it is here to be obſerved, that the Origi
word which is here tranſlated *Borders*, is the ſa
with the word in the foregoing Verſe, which
tranſlated *Rows*. Why the Tranſlators did tranſl
the ſame words diverſly (though indeed the wo
ſeem to be ſynonymous) I know not; but I th
I may raiſe this probable Suppoſition therefrom, t
theſe Borders were of raiſed work, as well as
Studs; ſeeing that rows of Jewels (as the for
Verſe hath it) muſt needs be prominent, and ſo
like are the Borders or Rows of Gold here ſpo
of.

The *BRIDE.*

VERSE 12.

The Bride ſhews how comfortable and bene-
ial Chriſt's Fellowſhip *was to her.*

The Words,

While the King ſitteth at his Table, my
ikenard ſendeth forth the ſmell thereof.

The Paraphraſe,

ilſt as my King, my Prince and Sovereign Lord,
s at his Table with rare Dainties ſtor'd;
Whilſt as he ſends from thence
me a portion of his Drink and Meat;
ilſt I do ſit near him when he doth eat;
When he doth me diſpence
e favours of his lovely ſmiles and ſpeech:
ſenſibly my very Soul doth reach.
My ſweet-ſmell'd Spicknard then
his ſweet Sun-like influences rare
eathed upon, perfumeth all the Air,
And thither tends again,
r why he never comes to be my Gueſt,
ecept he bring with him to me a Feaſt:
For while he feaſts on me,
nd on my Graces (rather his) doth feed,
ith his rich ſtore he doth ſupply my need,
And proves my Food to me.

ANNO-

ANNOTATIONS.

The King's ſitting at the Table here, is the B
lievers enjoying Communion with God.

And the Spikenards ſending forth a ſmell th
is to ſhew, that at that time the Graces of a Belie
caſt the moſt pleaſant perfuming ſmell,

Spikenard is a ſweet-ſmelling Herb, which (
Naturaliſts write) the more it is preſſed or warm
the more copiouſly and ſweetly doth it ſmell.
that we may hence find the meaning of the expreſ
of the Bride's, that by the Lord's preſence,
Graces were, as it were, preſſed or heated, *i.e.* qui
ned and drawn forth.

VERSE 13 and 14.

She illuſtrates *the comfort of Chriſt's comp*
by two Compariſons.

The Words,

A bundle of Myrh is my Beloved unto m
he ſhall lye all night between my breaſts.

My Beloved is unto me a cluſter of Ca
phir in the Vinyards of En-gedi.

T

The Paraprase,

V. 13.

For why he is to me by far
Sweeter than all the sweetest Spices are:
Unto sweet Myrh shall he
(Since sweeter smell
I do not know
To grow in any place)
Compared be by me;
And with me dwell,
And with me go,
And always me embrace.
With me through all my Life's-night he shall stay,
And in my Bosom him I'll lay.

V. 14.

What shall I more with him compare?
He's like a cluster of sweet Camphir rare,
Or of the Cyprus-tree;
Whose subtil fume
Doth give a smell,
And odoriferous scent,
Delectable to me:
And I presume
It doth excell,
And is not quickly spent;
Chiefly that which doth at En-gedi *grow,*
Where Nature doth her strength bestow.

ANNO-

ANNOTATIONS.

The Spouſe compares Chriſt to *Myrrh and C*
phir, or (as others tranſlate it) *Cyprus*: For as th
are ſweet-ſmelling Spices or Herbs, ſo the perf
of Chriſt is admirably delectable.

This delectableneſs of Chriſt enamours her
that ſhe thinks ſhe cannot be without it; and th
fore moſt pathetically ſhe ſhews the warmneſs of
affections to him, ſaying, That *he ſhould lye all*
between her breaſts. By *Night* is meant, *the ti*
her aboad here; which being a ſeparation from
glorious and beatifical ſight of God above
rightly termed Night; for here we do but as it w
dream of God and Truth, and are overſhadowed
the darkneſs of Ignorance, Sin, Mortality, and C
poreity.

Engedi was a City in the Wilderneſs of J
Joſh. 15. 62. ſituate near the Lake of *Aſphaltes*,
the *Dead-Sea*, renowned for the Gardens of Balm,
prus, Vines, and other ſuch fruitful Trees and Shr
and it ſeems did ſtill retain ſomewhat of the fert
and pleaſantneſs that theſe Parts were renowned
before *Sodoms* overthrow, that Countrey being
as the Garden of God for pleaſure.

The Bridegroom.

VERSE 15.

Chriſt commendeth the Spouſe's Beauty, *and ſincerity and affectionateneſs of her Faith and owledge.*

The Words,

Behold, thou art fair, my Love; behold u art fair: thou haſt Doves eyes.

The Paraphraſe.

How comely and how fair art thou, my Love!
Behold how beauteous and how fair thou art,
My gentle Dove!
Behold how fair and lovely in each part!
Thy very Looks do thy Affection prove.

Like the chaſte Doves thy Eyes appear,
Simplicity and Chaſtity they ſhew;
Each Look, each Tear,
Shews me that thou art chaſte, ſincere and true,
That ſtrong Affection thou to me doſt bear.

ANNO-

ANNOTATIONS.

By *Eyes* here, undoubtedly we are to underſt the Believers Underſtanding, and enlightned Kn ledge; For as *Faith* in Scripture is called, a lo *unto Chriſt*; ſo the Eyes, being the Organs of Si Therefore certainly the ſaving Knowledge of a C ſtian is here held forth. And by *Doves Eyes*, is derſtood the ſincerity, chaſtity, and affectionat of her Knowledge: For ſuch is the nature of D as all Naturaliſts ſhew.

In the general, we have in this Verſe a very ctionate Commendation of the *Bride*.

The Bride.

VERSE 16 and 17.

The Spouſe retorts, *and turns over Chr Commendation of her, on himſelf*; *adding a C mendation of* fellowſhip with him, *under ſimilitude of* a Bed, Houſe, and Galleries.

The Words,

Behold thou art fair, my Beloved; pleaſant: alſo our Bed is green.

The Beams of our Houſe are Cedar, our Rafters of Fir.

The Paraphrase.

hat is my beauty! what my comliness!
ought I have, it's sure but the impress
Of thy Seal set on me.
hat e're I have, it unto thee I owe,
r thou the same didst upon me bestow,
I all receiv'd from thee.

y Well-beloved, thou art only fair,
fairness none with thee can once compare;
Yea, thou art pleasant all:
freshful rests, and sweet contents there be
be enjoy'd in thy sweet company,
Without one drop of Gall.

r sweet solacing Bed is fresh and green,
r sweet solacing Fellowship I mean:
The Beams which do sustain
r well compacted House, are of the Cedar strong:
r Gall'ries are of Cypress lasting long,
Where I shall ay remain.

at can be sweeter than thy Company?
at stronger than thy Promises to me?
What more delightful walk,
in in the Gall'ries of thy Word and Way
meditate, and read, and all the day
With thee to walk and talk.

at can be more delightful than to be
petually in thy sweet company
And ay to see thy face?
th thee to lye, and dwell, and go; and have
e Bed, House, Gall'ries us for to receive,
In every time and place?

ANNO-

ANNOTATIONS.

The Spouſe being commended ſo amply, haſte (as it were) to retort the ſame on Chriſt, as jud ing it more properly to belong to him.

After her Commendation of himſelf, ſhe f ont in Commendation of the ſweetneſs and hap neſs of his Company and Fellowſhip; which doth in alluſion to three of the greateſt Comfo of our natural Life; *viz.* a *Bed*, an *Houſe*, and *Gallery* or *Walking place*: ſhewing whereof th were compounded, at leaſt ſome principal thi relating to their Commendation. Our Bed (ſa ſhe) is *green*. Now the Green colour is t which moſt delights the Eye of Man; as we i in the Summer-time, how pleaſant a Proſpect, a grateful is the green Fields, Forreſts and G chards. Next ſhe commends the *Beams* of Houſe, thereby holding forth the ſtrength of ſame; for the Beams are the great ſtrength the Building. Theſe Beams, ſhe ſays, are *Cedar*, which is accounted the moſt ſtrong laſting of all Trees. Then ſhe comes to co mend the *Galleries*. Our Tranſlators indeed tr ſlate the Original word otherwiſe, calling it *ters*; but certain I am, the Original ſignifie m natively *Galleries*, as it is to be read on the M gent: Or as the *Latine* tranſlate it, *Ambulac noſtrum*, Our Gallery, Walking-Chamber or Roo compare *ch.* 7. *v.* 5. This Gallery is ſaid to b *Cypreſs*, or (as our Verſion hath it) of *Fir*; matter is ſmall, though I think the former m agreeable. Now it is to be taken notice,

both the Cedar or Cypreſs, or Fir, are Trees which are perpetually green. So that herein is there a proportion kept to what ſhe ſaid of their Bed, that it was green.

As to the ſpiritual ſence and meaning of the Spouſe by theſe Expreſſions, I have fully expreſſed the ſame in the Paraphraſe, and therefore ſhall add no more here.

CHAP. II.

The Bridegroom.

VERSE 1.

Chriſt acknowledgeth himſelf to be incomparably lovely, giving a Character of himſelf for that end under the ſimilitude of the Roſe *and* Lilly.

The Words,

I am the Roſe of Sharon, and the Lilly of the Valleys.

The Paraphraſe.

That I am beauteous, comely, lovely, fair,
With whom created Beauty can't compare,
That there are in me all Perfections rare,
I will not, ought not to deny.
The Roſe of Sharon, *which doth ſo excell*
All other Roſes in its beauty, ſmell,
Whoſe ſweetneſs none ſufficiently can tell,
Surpaſs and far excell do I.

The Lilly *which doth* in the Valleys *grow,*
(The fertile Valleys where to grow I know
Many a ſmiling Flower in comely row,)
Though lovely, is excell'd by me.
I am the heav'nly Sharon's lovely Roſe,
I am the beauteous Lilly *among thoſe*
Who like choice Flowers, do themſelves repoſe
In Heaven, *and there ingrafted be.*

ANNOTATIONS.

Chriſt compareth himſelf to the Roſe and Lilly becauſe of their exceeding ſweetneſs of ſmell.

Sharon hath been a moſt pleaſant Countrey certainly; for therein did the King's Herds and Flocks feed, 1 *Chron.* 27. 29. In which we find likewiſe mention made of the Valleys. So that it ſeems there have been ſome delectable Valleys in the Countrey of *Sharon*, which by a κατ' ἐξοχὴν, are called, *The Valleys*: Or it may be the Hill-Countrey is called *Sharon*, and the Low-Countrey the Valleys. However certainly both *Sharon* and its Valleys have been exceed-

exceeding pleasant and fruitful places, since all *Solomon's* Cattle were kept there. And I am apt to think, that *Sharon* and the *Valleys* have been contiguuos Countrys, since we find them mentioned as distinct in the fore-cited place; yea different Overseers were set over the Flocks and Herds in these places; which argues their being distinct, though contiguous places. *Sharon* is mentioned likewise 1 *Chron.* 5. 16. as being situate in the Countrey of the *Amorites*, over *Jordan*, in the Tribe of *Gad*: From which place it appears that *Sharon* hath been a City, since mention there made of the Suburbs thereof; and it's like the Countrey round about *Sharon* hath participate of its Name likewise.

VERSE 2.

Christ commends the Bride likewise, under the comparison of the Lilly among the Thorns; *preferring her so to others.*

The Words,

As the Lilly among Thorns, so is my Love among the Daughters.

The Paraphrase.

Yet ne're the less, my lovely One,
Though I shall not appropriate to thee
The Rose or Lillies name, appropriate to me:
Yet thou the Daughters dost each one
Surpass as far, as Lillies do exceed
The useless pricking Thorns *which every where do breed.*

ANNOTATIONS.

It is here to be observed, that Christ speaks this Comparison of the Spouse in another dialect a manner than he had done in the comparison of hi self in the former Verse: For there he says, *I the Lilly*, &c. But here he says of the Spouse, Sh *as* the Lilly, intimating its like, that the Spou beauty is only a resemblance of his. Upon this *serve* runs the Paraphrase.

By *Daughters* here, are not meant true Believe but worldly Persons. For none else can be tr called Thorns, for offensiveness and uselesness. A this appears from the simple designation of *Daugh* here, to distinguish them from those that are term *Daughters of Jerusalem.*

The Bride.

VERSE 3.

The Bride (passing over his Commendation her) falls out in commending of him.

The Words,

As the Apple-tree among the Trees of Wood, so is my Beloved among the Sons.

The Paraphraſe.

What e're I be, ſure thou as far
Exceeds all Men who in the Earth do live,
doth the Apple-Tree *thoſe which* no Fruit do give;
As it thoſe Trees which barren *are*
Excelleth, which in multitudes do ſtand,
nd ſhady Woods compoſe, which ever are at hand.

ANNOTATIONS.

The Spouſe takes the Commendation, as it were, t of Chriſt's Mouth, and turns it over on him. The pple-Tree is a fruitful and uſeful Tree, in regard the Fruit it bears.

By *Sons* here, are meant the Children of the Vorld, which are as wild barren Trees, without uit or Comfort.

Ibid.

As a Proof of the Truth of the Commendation e gave him, ſhe produceth her own Expe-ence.

The Words,

——— I ſat down under his ſhadow with reat delight, and his Fruit was ſweet to my ſte.

The Paraphraſe.

This by Experience I ſay,
As well I may:
For when through weight of ſin, and trouble ſore
I was ſo vex'd, as ſcarce I could be more;
Scorch'd with Oppreſſion's *ſcorching heat,*
I turned unto him my feet,
Invited by his ſhadow *ſweet.*

With great delight I under lay
His ſhade *all day,*
And he preſerv'd me from the ſcorching heat,
And from ſin, care and grief did ſweetly keep;
And taſting his moſt pleaſant Fruit,
Which doth unto all Pallates *ſuit,*
My ſelf I happy did repute.

His Fruit my drooping Sp'rits did raiſe
Unto his praiſe;
His Shadow cool, and pleaſant Fruit, did make
Me of contents unſpeakable partake.
There, there I wiſhed to remain,
The thought of coming thence was pain,
Yet left I that with further gain.

ANNOTATIONS.

The Spouſe produceth her own Experience to prove Chriſt's ſweetneſs: For, ſays ſhe, *I ſate under his ſhadow with great delight, and found his Fruit ſweet to my taſte.* As if ſhe had ſaid, I encountred with many difficulties, which ſcorched me as the heat of

e Sun at Noon, from which I could find no ſhel-
nor refreſhment from the Creatures; but I
ſolved to make uſe of Chriſt by Faith, in re-
rence to them, (even as Men do by interpoſing
Tree betwixt them and the heat, that they
ay have a ſhadow,) and I found refreſhment and
ſe by the benefits and priviledges that flow from
hriſt, and are purchaſed by him, and are enjoyed
virtue of an intereſt in him. So that it is clear,
at Chriſt is here compared to an Apple-Tree; that
s Merits, Satisfaction and Redemption, is the
adow of this Apple-Tree; that the ſitting under
is Shadow, is the applying of his Redemption
d Satisfaction, by Faith, to the Soul, for com-
rt againſt all troubles; and that the Fruits of
is Apple-Tree, which are ſo ſweet to a Believer's
ſte, are the benefits and comforts which flow
om Chriſt's fulneſs for the Believer's comfort and
iſtance.

It may poſſibly ſeem ſtrange, that in the laſt
erſe of the Paraphraſe, I ſay, that though it
as comfortable and beneficial to be ſitting
der Chriſt's ſhadow, yet that the coming thence
as more uſeful and pleaſant, (for ſo much I
ere intimate;) but if we conſider what follows
the Fourth Verſe, it will not ſeem ſtrange. For
only hereby expreſs the meaning and ſcope of the
llowing Verſe, thereby to ſhew, that though ſhe
as comforted in applying Chriſt's Merits to her,
d thereby had ſome taſtes of his Love in this Verſe;
t in the following ſhe gives a further manifeſtation
his Love, far ſurpaſſing the former.

VERSE 4.

The Spouse sets down a further advance in th Experience of his sweetness, shewing how she w feasted *and* satiated, *beyond expression*, with h presence; *and the manifestation of his love.*

The Words,

He brought me to the Banqueting-hous and his Banner over me was love.

The Paraphrase.

For why he brought me to the House of Wine,
The House of Feasts Divine,
And made me dine:
And lest the scorching heat should do me harm,
A Banner he display'd with his own Arm;
Love, *Love indeed*
Displayed was, *instead*
Of other Banners *round about my Head.*

As in a Triumph he did me convoy,
(Lest ought should me annoy)
With Love and Joy:
And in the House of Banqueting *I'm plac'd,*
And with his Love and gracious Favour grac'd:
He, he me brought;
For why I can do nought
To make my self so happy, not one thought.

what a Banquet and Love-Feaſt have I!
His Grace abundantly
Doth me ſupply:
aſt on's fulneſs which doth overflow,
d over me like to a Torrent go.
Yea his ſweet ſhade
So likewiſe o're me ſpread,
d his ſweet Fruit doth hang about my Head.

ANNOTATIONS.

It hath been the Cuſtom of Princes and Great Men all Ages, to have Rooms for dining in; and it h been the cuſtom of many, for the greater ſtate, have ſeveral of theſe; ſome for more ſolemn mes, and ſome for more ordinary Occaſions. to this Cuſtom is there an alluſion here, when ention is made of a *Banqueting-houſe*: Which was moſt ſumptuous place of all undoubtedly; for *Banquet* is the moſt ſolemn time and manner of tertaining of Friends. So that the meaning of s Verſe in general, is, That ſhe was brought to eater nearneſs with him than before, and had greater and more glorious intimation of his pre-ce.

As for what follows, *That his Banner over her was ve*, thereby is denoted the glorioufneſs and the te wherein ſhe was whilſt ſhe was there. By *Ban-* here, we muſt not underſtand a *warlike Banner*, that were incongruous to a feaſting poſture; t the thing which is hereby to be underſtood, is *anopy* or *Pale*; which in theſe Eaſtern Countreys, d generally all hot places, Women of Quality d carried above their Head to ſave them from the exceſs

exceſs of heat; which things are uſed in many pla ces to this day, as in *Italy* and *France*, in the tim either of Heat or Rain. Now inſtead of being ou of a Houſe, (as ſhe was in the former Verſe) ſhe i now in a Houſe, and a Banqueting-Houſe; and in ſtead of being under the ſhadow of a Tree, ſhe i under the ſhadow of a Banner. Chriſt who mani feſted himſelf before ſweetly, doth now overflow a bounds in his careſſing and entertaining her. If an ſay, That ſeeing ſhe is now in the Banqueting-houſe there ſeems no need of a Banner to keep out th heat. I anſwer, That it is a ſignification of Stat to have a Banner carried above her, although neceſ ſity ſhould not require: But moreover we mu know, that the heat of Summer is not only intole rable without, but even within alſo oft-times; an therefore it is probable that in theſe Countreys the had theſe Banners or Pales made of ſuch things, a by their cool influence, and refreſhing ſmell, migh mitigate the heat. And ſure, whatever theſe Ban ners were, to which there is here an alluſion; yet th Spouſe's Banner was ſuch, for it was the out-letting and ſenſible manifeſtation of the fatherly love o God in Chriſt.

VERSE 5.

She ſhews to what an height *her experience of his ſweetneſs and fulneſs came, in that ſhe is force to cry out under the ſenſe of it, as being ſome wa overcome thereby, and unable to bear it.*

The Words,

Stay me with Flaggons, comfort me with
pples, for I am sick of love.

The Paraphrase.

Oh, Oh, comfort me,
Strengthen, support me,
For I am sick, sick, sick of Love,
My Soul for extasie can scarce my Spirits move;
Love *hath them burnt up from above.*

Yet is this sickness
My health and quickness,
I love to be burnt with this fire;
Sick thus to be is my Soul's great and chief desire.
Yet lest I herein do expire,

For strengthning I cry,
For almost I die:
With Flaggons *of this matchless Wine*
Stay me; and with these Apples choicest and divine
Me comfort, who with Love do pine.

For though these do so
Make me sick I know;
Yet those must be the means to make
My Soul and Spirits of strengthning vigour to partake,
And make me strong, who now am weak.

For there's Vertue here
The drooping heart to chear;
Then let them not this Vertue want;
And then this very sickness under which I pant,
Health ev'n then will to me grant.

But

But if this Vertue be
Abſent now from me,
Who am a Veſſel but of Clay,
Such ſp'ritful Liquor will me rent or waſte away:
Come then, renew me, don't delay.

ANNOTATIONS.

Sometimes the Lord doth ſo manifeſt himſelf t
ſome of his Servants, as they are not able to bear it
and how can it be otherwiſe, when Glory and Infir
mity, Immortality and Mortality, Perfection an
Imperfection do meet together: Yea ſome of th
Saints have been forced to utter, at ſome time
ſuch words as are here ſet down, and as I have hi
ted at in the *Paraphraſe*, crying out, *Lord hold t
hand, I am but a clayey and earthen Veſſel, and can ho
no more.* This is a Myſtery to the generality, ye
even to many who are really godly, and have ſom
glances ſometimes of his Face: For why, every o
is not admitted to this length of acceſs, yea but ver
few, and theſe but once or twice, it's like, in the
life.

It is ſtrange, that when ſhe hath been made ſick
by being ſo much in the Banqueting-houſe, and wi
taſting the Fruit of the Apple-Tree, that yet ſhe cri
for them as her cure, even when ſhe is overcharge
with them; but as there are great depths in Chriſti
nity, ſo in this is there one of the greateſt myſteri
of a Chriſtian's life; which none can know, b
they who have been under the Bride's ſickneſs. An
therefore I dare not adventure upon diving too f
in this depth; For as I ſhall not pretend to be ſo f
advanced as to know this caſe, ſo if I ſhould a
temp

empt to do it, few ſhould underſtand me. Where-ore let that which I have ſaid in the *Paraphraſe*, uffice for this.

VERSE 6.

She ſhews her Beloved's tender care *of her in hat condition, in upholding and comforting her.*

The Words,

His left-hand is under my head, and his ight-hand doth embrace me.

The Paraphraſe,

h how I feel the anſwer of my Soul's deſire!
am the Buſh that's burnt, yet not conſum'd with fire.
Lo when I faint and ſwoon,
And ready am to drown
With ſp'ritual Joy which overflows the brim,
Lo how I'm ſtrengthned then by him.

o with what care and love he doth me now ſuſtain!
o how he by me lyes! His Left-hand *doth remain*
Under my pained Head;
A Pillow *ſweet indeed!*
While as his Right-hand *doth* embrace *my Cheek:*
How ſweet is it thus to be ſick!

Sick

Sick do I ſay? Let me ſay ſo no more again,
This time the title of true Health may only claim:
For why my lovely One
Is Marrow to my Bone.
His Love-embraces Health and Life impart
To Head and Heart, and every part.

ANNOTATIONS.

Here is the anſwer of the Bride's deſire. S
ſought to be ſtayed with Flaggons, and comfort
with Apples: And here Chriſt doth it; for
Left-hand, that is to ſay, *his ſtrengthning and ſ
porting Grace*, is that ſame which under the noti
of *Flaggons of Wine* ſhe prayed for. For in Wi
there is a ſtrengthning vertue and quality, whi
therefore anſwers his ſupporting Grace. And t
Love-embraces of his *Right-hand* are theſe *comfort
Apples* for which ſhe prayed, which are therefo
nothing elſe but his comforting Grace.

VERSE 7.

She expreſſeth her fear, *leſt* any change *ſho
happen in her condition, through the diſturba
that might by others be given to her ſpiritu
frame in enjoying Chriſt, pathetically expreſſ
her care to prevent it.*

Th

The Words,

I charge you, O ye Daughters of Jeruſa-
m, by the Roes and by the Hindes of the
ld, that ye ſtir not up, nor awake my Love,
l he pleaſe.

The Paraphraſe,

Hold, hold your peace, make here no noiſe,
Keep in your voice;
Ye, ye, who Zions Daughters *be,*
Or Friends to me.
do not hinder me his preſence to enjoy,
Do not, oh do not him or me annoy,
Or fruſtrate thus my joy.

I charge you by the Roes *and* Hindes,
Whom th'very Winds
Oft-times do make allarms for to take,
And ſoon awake:
hem I charge you, that you do in quiet keep
our ſelves, and all things elſe, while he doth ſleep;
Keep all in quiet deep.

For much, much it concerneth me
With him to be;
I have good reaſon to take heed,
Leſt ought do breed
urbance unto him, and chaſe him ſo away.
et him then ſleep *till he refuſe to ſtay,*
And won't admit delay.

For

For if it be his will to go,
Who can ſay no?
We muſt, when thus he doth us leave,
Obedience give:
For tho' we needs muſt grieve, when he doth go away;
Yet muſt we yield, when he won't hear of ſtay.
Be ſilent then, I pray.

ANNOTATIONS.

The Spouſe here directs her diſcourſe to Daughters of *Jeruſalem*, that is, the Members of Viſible Church, intreating them not to diſturb heavenly frame, and thereby be the occaſion the removal of her Beloved. I have been ſo fu the Explication of the meaning of the words, in *Paraphraſe*, that I ſhall here add no more.

VERSE 8.

The Spouſe falling, *as it were*, aſleep, C *ſtealeth away from her*, awaking her by his v *as he goes away*; *at which ſhe ſtarting up, ſees afar off, yet in a way of advancing nearer.*

The Words,

The voice of my Beloved! behold cometh leaping upon the mountains, skipp upon the hills.

The Paraphraſe,

The voice of my Beloved! ——What!
Is't poſſible! ——Yea, yea, it's that!
I thought he ſtill did in my Boſom lye:
How from me did he flie!
I thought I did him ſtill embrace;
But lo, he's left me in a trace,
And hides from me his Face.
His Face alas, doth not appear!
Yet ſure it was his voice that I did hear.

Behold, behold I ſee him now!
O what a geſture, what a ſhew!
Behold, he leapeth *o're the* Mountains *high,*
Which ſeem to touch the Skie.
Behold, how doth he skip upon,
And over-runs *the* Hills *alone,*
Thoſe rocky Hills each one!
Behold he ſwiftly draweth near!
Yet nearer! —nearer yet! —he'll ſtrait be here!

So much is ſaid in the Summary or Contents of this ſe, and in the Paraphraſe it ſelf, that I need not ſt any more thereon, for opening up thereof.

VERSE 9.

She compares him, for his ſwift advancing, *to Roe, or young Hart.*

The Words.

My Beloved is like a Roe, or a youn Hart.——

The Paraphraſe,

Like to the ſwift and nimble Roe,
Lo how he skippeth too and fro!
Like to a young ſwift-footed Hart, *lo he*
Doth leap, or rather flie.
Lo, lo, a Hill ſcarce ſeems a leap,
Tho' ne're ſo high, tho' nere ſo ſteep,
Unto his nimble Feet!
Behold he leaps! behold he runs!
Behold with what a ſtately pace he comes!

This being a part of the former words, I have n thing to obſerve on them, except that I judge th ought to have been joyned with the foregoing Ver and not with this.

Ibid.

The Spouſe thinking he was coming to her, ſe him turn aſide *and* hide himſelf; *yet ſhe ge ſome* glimpſes *or glances of him.*

The Words,

——Behold he ſtandeth behind our wal he looketh forth at the windows, ſhewin himſelf through the lattice.

Th

The Paraphraſe.

e's come, he's come! —Alas he turns aſide!
hind our Wall *lo he himſelf doth hide!*
Long hid I hope he won't abide!
Lo now his ſtately Head I ſee!
rth at the Windows, *lo he now doth look to me.*

, now he inward draws himſelf apace!
through the Lattice *ſtill he ſhews his Face!*
Still ſomething I ſee of its grace!
But whatſoe're of him I ſee,
ſure he me beholds and viewеth perfectly!

ANNOTATIONS.

It is to be ſuppoſed that the Spouſe was in expe-tion of Chriſt's coming again: For, if we conſi- the connexion of theſe Verſes, it will be clear, t ſhe was ſo. For in the fore-going words, ſhe weth that ſhe had ſtill a ſight of him, though at iſtance; and that the poſture wherein ſhe then him, was an advancing and approachiug po-e, and not a departing poſture, is clear from at follows; for he came to the very Houſe it , that is, her Soul; whereas before ſhe had ſeen off, as it were upon the tops of remote Moun-ns.

Now when he approaches the Houſe, her Expe-tion is in a manner compleated; but the ſudden ration of his Carriage, as is to be ſuppoſed, hin-s her from uttering the ſame: But it will not, uppoſe, be thought incongruous for me to have plied that, which I do in two words only.

Now there are three paſſages of his Carriage he repreſented, as I take them up. 1. When he a proaches her, and ſhe is even thinking that he wo flee about her Neck, and get her in his Arms; on a ſudden, *turns back* and hides himſelf from ſight, behind the Wall. 2. He goes, unperceiv by her, *into the Houſe* it ſelf, and getting up i the Windows, he looketh out thereat, ſhewing Face, Head, and Shoulders. 3. He turneth inwa and ſhutting the *Lattice* or Grates, he *peeps* out the at; whereby her ſight of him is not ſo clear as befo Now theſe Lattices or Grates, were a kind of thi made of ſmall Rods or Wire, which in old ti ſerved inſtead of Glaſs to let in the light, but we afterwards uſed for the ſafeguard of the ſame. Th have been by Great Men likewiſe uſed for Ornam only; and it's like this hath been the Uſe that *S mon* and others in theſe times uſed them for.

What is *preſuppoſed* in the following Verſes; ſhe ing what is there tacitly included, viz. *her carri during his abſence.*

Whilſt he is abſent thus, what ſhould I do?
I'll call to mind what he ſpake me unto:
I know not fitter for to do.
I will re-mind what he did ſay
To me, whenas he ſilent ſtole from me away.

The Spouſe being under deſertion, calls to mi the parting words of Chriſt, which yield her mo comfort now in her trouble of Mind. I think nec

eds not ſeem ſtrange then that I bring in what is ceſſarily preſuppoſed in the following words, and nd to give ſome light to the occaſion of her altering r manner of Speech in the Verſes that immediately llow: The ſumm whereof is a loving and inſtruct- *Farewell* for a time, ſhewing her the reaſon why left her, *viz.* becauſe that ſhe had now attained a eat meaſure of Knowledge and Experience, and erefore he muſt expect to live by Faith, even der abſence; and that ſhe ought to work out r Salvation with all diligence, and not be diſ- uraged.

VERSE 10, 11, 12, 13.

The Spouſe calleth to mind the parting words of Beloved, *comforting her ſelf in the remem- ance of the ſame; which contain* an Inſtruction her, *both how ſhe ought* to judge of his deſert- g her, *and how ſhe ought to behave her ſelf under Deſertion.*

The Words,

My Beloved ſpake, and ſaid unto me, ſe up my Love, my fair One, and come vay.

For lo, the Winter is paſt, the Rain is over, d gone.

The Flowers appear on the Earth, the tim
of the ſinging of Birds is come, and the voic
of the Turtle is heard in our land.

The Fig-tree putteth forth her green Fig
and the Vine, with the tender Grape, give
good ſmell. Ariſe, my Love, my fair On
and come away.

The Paraphraſe.

V. 10.

Up, up, he ſaid, (if I remember right,)
Why doſt thou ſleep away the Light?
Riſe up my Love, *my fair and beauteous One,*
It's now high time that we were gone.
Thou muſt not always here expect to lye,
And ay enjoy my company;
Hugg'd in my Boſom always for to be,
Thou muſt not ay expect from me.
Things for to do I have of great concern,
Which thou and others can't diſcern;
And thou haſt an allotted Work by me,
Which muſt performed be by thee:
Come then and let thy Buſineſs be done;
Awake, ariſe, and come away now ſoon.

V. 11.

Whilſt under Exerciſe *of Sp'rit thou lay,*
I haſted not to go away.
Whilſt that hard Winter on thy Soul did lye,
Whilſt I with Tempeſts *did thee try:*

I then did think it fitting for to ſtay,
Leſt poſſibly thou then ſhould ſtray.
For why thou waſt but in the forming then,
And abſence couldſt not well ſuſtain.
But now, lo, lo, the Winter's *over-paſt,*
Thou needſt not now be more agaſt:
The Rain *is over now, the* Hail *and* Snow;
The boiſt'rous Winds *no more do blow.*

V. 12.

The ſmiling Flowers *lift up their painted Heads*
Out of their ſweet and fragrant Beds.
The Fields *do now their vernant Mantle wear,*
The tuneful Birds *ſalute the Ear.*
Hark how the joyful Birds *together ſing,*
And welcom both the Day *and* Spring!
Hark, the chaſte Turtles *mournful Voice alſo,*
Which Springs *approach doth likewiſe ſhow.*

V. 13.

Green Figs *appear already on the Tree,*
And ſhew the Summer *near to be.*
The Bloſſoms of the Vine *do ſweetly ſmell,*
And ſhew us that the Grapes *excell.*
All, all thy Graces *budded are, and bring*
Undoubted Tokens of the Spring.
O then my Love, why doſt thou linger ſo!
Ariſe, my faireſt One, and go.
Ariſe, ariſe, and come with me away,
Why doſt thou always thus delay!

This *Paraphraſe* being (as I ſuppoſe) ſufficiently ll, in opening the ſpiritual meaning of this por-on of Scripture; and having likewiſe previouſly

thereto ſpoken ſomething for opening up its me
ing, I ſhall therefore here ceaſe from adding a
thing further, which were but needleſs labour.

VERSE 14.

The Second Part *of Chriſt's departing word*
the Spouſe, *(which ſhe calls to mind for her*
comfort,) containing an Inſtruction how
walk.

The Words,

O my Dove! that art in the clefts of t
Rocks, in the ſecret places of the Stairs; l
me ſee thy countenance, let me hear thy voic
for ſweet is thy voice, and thy countenance
comely.

The Paraphraſe,

Come then my Love,
Come then my Dove,
And hither move;
Why art thou fled away,
And in the clefts of Rocks *doſt ſtay?*
Why there doſt thou abide,
Or ſecret in the Stairs *thee hide?*

Do thou appear
Without all fear,
Thy Voice let's hear:
For why thy Voice is ſweet,
All Harmony therein doth meet:
Thy Countenance is fair,
And comely *above all compare.*

ANNOTATIONS.

It's abundantly manifeſt from the Hebrew, that eſe are the *Bridgroom*'s words to the *Bride*: For e Original Verbs have their Genders, as well as e Nouns.

It's clear from theſe words, that Chriſt hath been me way provoked ſilently to depart from the *ouſe*; and theſe words do tacitly include *her Of-ce*, though in a loving manner they be expreſſed. that, if we narrowly ſcan them, we ſhall find eir meaning to be this: "O my Dove, why doſt thou now prove untoward, ſo as to run to the Rocks and Stairs to hide thee from me, turning thus ſecure, and betaking thee to low and mean ſhifts! Caſt off that unſuitable Carriage, and ſhew thy Countenance with an holy boldneſs to me, and cauſe thy Voice to be heard, praying in Faith, and with confidence; for thy Countenance is comely, and thy Voice moſt ſweet. So that, it is ſaid of *Ephraim*, Hoſ. 7. 11. *Ephraim is a ſilly ove without heart, that goes to Egypt*, &c. ſo here e *Bride* is compared to a *Dove* hiding it ſelf, out f ſecurity and careleſneſs, taking poor ſhifts for er eaſe, like a frighted Dove, that miſtakes its wn Window, and flies to other hiding places.

It

It may be ſaid, ſeeing theſe words were a part o what Chriſt ſpake to her when he left her, Ho could he ſay, that ſhe took low und poor ſhifts an deſerted him, ſince immediately before ſhe had bee triumphing in his being with her, manifeſting he carefulneſs, leſt ought ſhould diſturb him, or can him to go away? I anſwer, That it's too to common for the Saints of God, when God manifeſt himſelf unto them, to fall in love with the *ſweetne of his Manifeſtations*, more than with *Himſelf*; an to hug and embrace his *Love-Tokens*, more tha his *Love*: Which cannot but be offenſive to him for it is an argument of a *mercenary Love*, to lo the *Gifts* more than the *Giver*. And it's probabl ſhe hath fallen into this Errour, (as who is witho Errour,) and ſo hath occaſioned his departur And it's probable that may be hinted at in this Verſe when ſhe is ſaid to be in the clefts of the Rock and in the holes of the Stairs, intimating (it's like thereby, *that ſhe turned her face* from him, and do upon *the ſtrong-holds, and hiding-places, and comfort* which he had given her, putting them in his ſtead which indeed are but poor ſilly ſhifts, and therefo doth he exhort her from doing ſo, deſiring her t bottom herſelf on him, ſhewing him her Counte nance, and making him hear her Voice: To en courage her to do which, he tells her, That i his eſteem her Voice is ſweet, and her Countenanc comely.

VERSE

VERSE 15.

The Laſt Part *of Chriſt's departing, and* Fare-ell-Sermon *or* Words (*which the Bride for r own comfort rehearſeth*) *contain* an Exhorta-on to Mortification.

The Words,

Take us the Foxes, the little Foxes that oil the Vines; for our Vines have tender rapes.

The Paraphraſe.

Oh, oh, my Love, a thouſand Beaſts I ſee
To come and prey on thee:
The ſubtle Foxes *cunningly creep in;*
Luſts *I do mean, and* Sin:
Theſe thee annoy,
And ſtrive thy Graces to deſtroy.

Theſe Foxes, *tho' not yet come to their ſtrength,*
As they will do at length,
If not look'd to by thy care and my love;
Yet oh how they do move!
Moſt ſubtilly
They paſs through holes unſeen by thee.

Come

Come let us joyntly catch thoſe Beaſts of prey,
Which in our Garden *ſtay.*
It's ſure this is thy proper work to do;
Yet can't, except that thou
Be helpt by me,
And taught this bleſſed Art to ſee.

All things I ſee for expedition call:
The Foxes are but ſmall;
So that it's fitter they ſhould now be ſlain,
Than when they ſtrength do gain:
For if they be
Untaken, what will come of thee?

Likewiſe thy Garden doth as yet but ſprout;
The Trees the ſame throughout
Do only bloſſom yet, as thou may'ſt ſee:
So that if thou don't free
The Orchard now
From theſe Beaſts which it ruin do:

If thou don't now thy weakneſs thus reſpect,
What can'ſt thou then expect?
The Harveſt ſure will both be bad and thin,
And choak'd by Luſts and Sin:
Go then in haſte,
And ſlay theſe Beaſts which thee do waſte.

ANNOTATIONS.

I have been the fuller in Paraphraſing theſe words both becauſe of their uſefulneſs, and becauſe the right underſtanding of them tends to the more clear up-taking of the former Verſes. For, as in

e 10, 11, 12, and 13 Verſes, he had exhorted her
do her work, and by Faith to lay hold on him,
en under deſertion, ſeeing her Graces were now
dded, and the joyful ſound of the *Goſpel* had
ach'd her Heart, *the terrors of the Law* (under
hich ſhe was exerciſed, and which was compared
a ſtrong Winter) being now removed; ſo in the
rmer Verſe, and in this, he ſheweth her wherein
e work, in which ſhe ought to be employed, did
nſiſt. In the former Verſe he dehorts her from
curity, faint-heartedneſs, and relying and hugging
ore his Love-Tokens than Himſelf, (as in the
re-going *Annotations* thereon we ſhewed,) giving
r two Directions, viz. *To be familiar and bold with*
n, and to be oft in the *exerciſe of Prayer*, encou-
ging her to theſe Duties from the eſteem he had
them, and her uſing them. And in this Verſe he
ews her wherein mainly her work did conſiſt,
. in *mortifying Luſts* and Sins, called Foxes,
eaking in the Plural Number to her, thereby
mprehending himſelf with her, as concerned in
is work; ſo that by this manner of Expreſſion he
citly promiſeth his aſſiſtance, and encourageth
r to the work, by ſhewing her the advantage of
ing it quickly, whilſt the Foxes were young.
which I have taken notice of in the *Paraphraſe*;
d as to what I add, as to the budding of her Gra-
, it is brought in, not unſuitably, I think, to
belliſh the ſame; the words likewiſe giving
ound for the ſame, when it ſpeaks of the tender-
s of the Grapes.

VERSE

VERSE 16.

The Spouſe (after her repeating of Chriſt's laſt words) comforts and ſtrengthens her ſe *under abſence*, by the aſſurance of her int reſt in him; *ſhewing likewiſe, that though Chri be at preſent* away from her, *yet that he is* pre ſent in the Church, *and with others of t Saints.*

The Words,

My Beloved is mine, and I am his : h feedeth among the Lillies.

The Paraphraſe.

My Lord is abſent, and from me away,
His coming he doth long delay;
What then!
He'll come when he thinks fit agen.

Away diſtruſtful Thoughts! for why I know
My God caſts me not off; no, no!
He will
All my deſires at laſt fulfill.

For why I know that my Beloved is
Mine, mine; and I again am his:
Here, here,
Is that which may remove my fear.

An

And though at preſent him I do not ſee,
Yet know I where he ſure will be:
Lo! lo!
Amongſt the Lillies he doth go.

There he doth feed, and doth himſelf ſolace,
In viewing of Believers Grace:
There he
Great pleaſure taketh for to be.

Amongſt the Saints, thoſe lovely Lillies fair
He ſtays, and in their Graces rare
He doth
Delight, even in their Faith, Hope, Love.

Theſe fruitful Graces give a pleaſant ſmell,
Which doth the Lillies ſcent excell;
On which
He feedeth and delighteth much.

need not inſiſt in giving any Explication of the ning of theſe words, ſince the *Paraphraſe* is ſo and plain. The only difficulty in them is, why ſt is ſaid to feed *on* Believers, or *among* them: though it be eaſie to conceive how he feeds his ple, and how they feed on him; yet it ſounds harſhly to ſay, that he feeds on them, or among n. To which I anſwer, That it is a figurative reſſion, ſignifying his ſolacing, and (as it were) ſhing himſelf on them. It is a common way peaking, to ſay, Such a Man feeds his Eyes the ſight of ſuch an Object which ispleaſing to And ſuch another Expreſſion is this.

VERSE

VERSE 17.

She petitioneth *nevertheleſs, that he wou*
pardon her Sin, *and not be hindred from comi*
to her becauſe of her infirmities that ſtand in t
way, but that he would over-leap all theſe.

The Words,

Turn my Beloved, and be thou like a Ro
or a young Hart upon the Mountains
Bether.———

The Paraphraſe.

Yet oh, my beſt Beloved God and Lord,
May I preſent
A Suit, I hope, according to thy Word:
Wouldſt thou Beloved me prevent
With gracious viſits as thou ſeeſt need,
And thoſe with ſpeed:

As Roes and Harts on Bether-Hills do ru
With greateſt ſpeed,
Both when they ſport, and when they Hunters ſ
Run thou as faſt unto my need:
O turn my beſt Beloved unto me!
Oh ſwiftly flee!

I do confeſs that Bethers *I erect*;
Mountains there be
Of Sins both by commiſſion *and* neglect,
Which my own ſelf casts up in me:
Yet oh my Lord, it is thy work to be
Surety *for me.*

Thou muſt be pleas'd to pardon that great ſumm,
And it remove;
Thou muſt all thoſe Difficulties *o're-run*;
Thou muſt them over-leap by Love:
For why there's none who in this Earth do ſtay,
But ſin each day.

Oh then let it be a delight to thee,
For to forgive
My multiplied Sins, and me to free
Therefrom, and ſo to make me live:
Do this, Oh Lord, all time I ſtay on Earth,
Ev'n to my death.

ANNOTATIONS.

Some may wonder why I place the laſt part of
e Verſe firſt: But I am in ſome ſort conſtrained
do ſo; for though in the *Hebrew* Language they
t beſt to be thus diſpoſed, yet in *ours* it is not ſo,
ecially when we are about to open them up; for
annot otherwiſe take them (when I conſider this
ipture complexly) than to be *a Petition of the*
uſe's for nearneſs, the *firſt part* of the Verſe (which
place *laſt*) *comprehending the term thereof*. So
t the words, as I under ſtand them, run thus:

" O my Beloved, why doſt thou abſent thy ſelf fr
" me ſo long! Oh turn again with as great ſp
" over all the impediments which my ſins do m
" in thy way, as the Roe or young Hart do, w
" ſporting, or when purſued, upon the Mount
" of *Bether*: And do not this with a ſtart and r
" ly, but come and remain with me until the
" dows of ſin and earthly things vaniſh and
" away, and till that bleſſed and final day co
" when thou ſhalt be revealed from Heaven in
" glory, for thy Peoples full comfort.

Undoubtedly *Bether* hath been ſome tract of H in *Canaan*, though no mention of them be m elſewhere in Scripture, that I know of; excep it be the ſame with that tract of Land on the ot ſide of *Jordan*, mentioned 2 *Sam.* 2. 29. and is led *Bithron*, and is derived from the ſame Root t *Bether* is; for both of them ſignifie to divide or parate: So that the Hills of *Bether*, according to meaning, is all one as to ſay, the Mountains of *paration*; and upon that account it hath a great ſpect undoubtedly to Sins, which ſeparate us fr God, and ſo I have Paraphras'd it. *Hierom* wo have *Bether* the ſame with *Bethel* ſo often mentio in Scripture, but there is no ground to think Others more probably think that *Bithron* or *Be* is a tract of Land on the other ſide of *Jordan*, ly betwixt the Tribe of *Gad*, and the half Tribe *Manaſſeh*; which is probable, when theſe two Scr tures, *Joſh.* 13. 26. and 13. 30. are compared w 2 *Chron.* 2. 29. In which places mention is made *Mahanaim* as a Town in the *Borders of theſe* Tribes, but reckoned to *Gad*, *Joſh.* 21. 38. So t that place, 2 *Chron.* 2. 29. may be thus rendr

" A

And *Abner* and his Men walked all that night through the Plain, and paſſed over *Jordan*, and went thorough all the Borders (for ſo the Hebrew word *Bithron* ſignifies) and they came to *Mahanaim*.

Ibid.

She ſhews the term *untill which ſhe is deſirous his abode, even the* bleſſed day *which ſhall a period to all the ſin and miſery of the Saints, wherein they ſhall begin uninterruptedly to enjoy*

The Words,

Until the day break, and the ſhadows flee ay.——

The Paraphraſe,

Until the day do break, *that* glorious day,
For which I do await;
Which will the Shadows *chaſe away,*
Unridling the Book of Fate.

That day which will all Bether-Hills *remove,*
And purifie my Heart;
Mounting my Soul all Sin above,
Which glory will to me impart.

That day which will my happineſs compleat,
And make me ſee thy Face;
And have thy company ſo ſweet,
Without ought it for to deface.

I need not add any thing here to what is ſaid
juſt now upon the other part of the Verſe. O
note, that though I have tranſpoſed the two part
the words, yet I have left a Mark or Significatio
the order whereinto they are diſpoſed in our Tr
ſlation, by putting a *Line* before the former p
and one behind this part, to ſhew that this prec
the former in our Verſion.

CHAP. III.

The Bride continueth her Diſco

VERSE 1.

The Bride ſheweth, that having long exp
Chriſt's coming, and being fruſtrate of he
pectation, ſhe *at laſt* became lazy in D
though ſhe did not wholly abandon them.

The Words,

BY night on my bed I ſought him w
my ſoul loveth: I ſought him, b
found him not.

The Paraphraſe.

It was a ſad and heavy night,
Since of my Maſter I did loſe the ſight:
How gradually came it on!
At firſt there was (tho' dim) ſome Starry light,
But oh how quickly was it gon!

Whilſt any twinkling did remain
Of light, I ſought and ſtrove him to regain:
But when dark night once on me came,
To ſeek him then ſeem'd to me wondrous pain,
Such lazineſs did me unframe.

As weary I did lay me down
(But lazineſs did never Champion Crown)
Upon my Bed. *Sad word!* my Bed:
For why the Prince I wanted of renown!
To this ſad ſtate I thus was led.

Yet there alone I could not lye,
But ſought (Fool that I was!) his company;
His company which I do love:
But ſlight endeavours never ſcale the skie,
And thus with me it then did prove.

For all my Prayers then and Pains
To him lukewarmneſs who diſdains,
Did make him grieve or pity me:
Such Worſhip could afford no ſolid Gains;
This I was taught by him to ſee.

VERSE 2.

She telleth, that ſhe ſtirred up *her ſelf to a* ligent ſeeking of Chriſt; *but that, though uſed all means poſſible, yet ſhe found him not.*

The Words,

I will riſe now and go about the City the ſtreets, and in the broad-ways I will ſ him whom my ſoul loveth: I ſought him, I found him not.

The Paraphraſe.

Up, up I'll riſe, then did I ſay,
I'll never find my Love, whilſt here I ſtay:
Through all the City, *and each* Street
I'll go and ſearch, this I'll no more delay,
I poſſibly may ſo him meet.

There if I find him not, I'll try
If in the publick-ways *I can him ſpye.*
All Goſpel-means *I will eſſay;*
Duties *both* private *and more* publick *I*
Will uſe, if ſo him find I may.

Swayed by love, I then did riſe,
And both in private and in publick ways
I ſought him up and down each where:
I ſought, I ſought, but ſtill I miſs'd my p
I found him neither here nor there.

VE

VERSE 3.

She hath her Caſe and Duty diſcovered *to* by the Miniſters of the Goſpel; *upon ich ſhe diſcovers her Caſe to them, and is ouraged (as is to be thought) by them.*

The Words,

he Watchmen that go about the City, nd me: to whom I ſaid, Saw ye him om my ſoul loveth?

The Paraphraſe.

The Church's Watchmen *who her keep,*
My ſad Soul in this doleful caſe did meet:
They by their ſearching Doctrine *did*
Diſcover both my caſe, and what was meet
To do; but ſtill my Lord was hid.

Unto themſelves I went at laſt,
Shewing my caſe, and how I was agaſt
Becauſe my Love I could not ſee:
Who me exhorted hope not off to caſt,
For he would come at length to me.

ANNOTATIONS.

theſe three laſt Verſes is held out the *Bride's* xerciſe under the want of Chriſt, and in ſeek-

ing after him. And therein we have her *Case*, *Carriage*, and her *Unsuccessfulness*. She had b active before in seeking after Christ; but here the first Verse she shews how she fell from her d gence to sloth and laziness. Yet she stirreth up s self to diligence, and at length in the use of all pointed means, she gets her Case opened up by Ministers. After which, as we shall hear, she g an happy Out-gate.

The *Paraphrase* being sufficiently clear, I shall here add any thing more; only I think it not u to observe her manner of seeking her Beloved, which these things are to be seen. 1. That resolves both upon doing it, and the manner o ing it distinctly, before she attempt any thing: must both do that which is lawful, and in a la way; and that with deliberation, to know w Duties are most like to prove effectual. 2. T her resolution is presently to put her Duty in p ctice, and not to delay it, as too many do. 3. T her resolution is full, resolving to leave no la means unescaped to find him. After all wh she falleth diligently about that which she had solved.

The Original word בַּלֵּילוֹת, which we ren *by Night*, is properly, *in the Nights*, in the Pl Number; whereby is intimated the length or duration thereof. There is likewise to be obse an Emphasis in the Original, as we should expre in the *very Nights*; whereby the extream tedi ness of them is to be noted.

VERSE 4.

She ſetteth forwards *(notwithſtanding her discouragements)* in the ſeeking of Chriſt *unwariedly; and at laſt ſhe finds him.*

The Words,

It was but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him and would not let him go, ——

The Paraphraſe,

Encourag'd by their conſolations ſweet,
I was reſolved to repeat
My former Duties, though they had been,
Or at the leaſt did ſeem
Fruitleſs and uſeleſs both,
So that I tempted was them for to loath.

This did I do, and ſcarce I did begin,
When lo, my beſt Belov'd ſtept in:
Which when I ſaw, I ſtreight ſo happy ſeem'd,
That I did think I dream'd:
But ſoon I did awake,
And did him, as it were, my Captive make.

I held him *with the* hands *of* Faith *and* Lov
And ſuffer'd him not to remove:
With Prayer *and* Supplication *I did*
His parting thus forbid;
And thus him held ſo faſt,
That he to ſtay conſented at the laſt.

ANNOTATIONS.

The Bride was almoſt hopeleſs, but yet, in Ho
believing againſt Hope, ſhe at laſt reſolves to
doing her Duty, and commit the Event to God
when lo on a ſudden he comes to her.

When ſhe once finds him, ſhe takes hold of hi
faſter than before, and will not let him go.
this, her Carriage is almoſt the ſame with *Jacob*
Gen. 32. 28. But what was it that made *Jacob* prev
with the Angel? It was not his corporal act
ſtrugling, although thereby he demonſtrated to wh
length his Affections carried him. What it w
Hoſea ſhews us, *chap.* 12. 2, 3. *He wept and made ſu*
plication, &c. Thus it is likewiſe with the Believe
holding her Beloved here; it was by humble a
ardent Prayer, with a lively exerciſe of Faith on h
Promiſes, together with ardence of Love: And th
have I rendred it.

Ibid.

She brings him into her Mother's Houſe
viz. the Church of God, *and labours to hav*
others acquainted with him, enjoying ſtill his com
pany her ſelf.

Th

The Words,

——Until I had brought him into my other's Houſe, and into the Chambers of r that conceived me.

The Paraphraſe.

Then him I brought
Into my Mother's Houſe, *where I*
Recieved my Nativity.
Thus him I caught,
And brought him to the Chambers *there*
Where all might ſee his Face ſo fair.
Each Word, *each* Thought,
Each Action *then with him was fill'd,*
All other things with me were ſtill'd.

My care was then
That others ſhould enamour'd be
By him (as are all who him ſee)
And ſo remain.
For whoſo doth him once but view,
Is metamorphoſed of new.
Oh what a pain
Is't to the Saints, to ſee Men die
For thirſt, and have this well ſo nigh!

Thus having got
The preſence of my love again,
With me I ſay for to remain;
Oh what a Lot!

Oh

Oh what a happy Lot have I,
Who now enjoy his company!
This well I wot,
I am the happieſt now alive,
If ought don't me of him deprive.

ANNOTATIONS.

The Believer having found Chriſt, is at wo
how others may ſee him likewiſe.

By *Mother* in this place, as elſewhere in Scriptur
is meant the Church of God, which is every Beli
vers Mother, *Hoſ.* 2. 2. And by *Mother's Houſe*,
meant the Church Viſible. And likewiſe by *M*
ther's Chambers, are to be underſtood particul
Congregations, Societies or Families. The Chur
is ſaid to have *conceived* the Spouſe, in ſo far as
was the Inſtrument in Chriſt's hand of convert
her to God.

VERSE 5.

She expreſſeth her fear, *leſt any thing ſho*
happen in her condition, or in the condition of t
Church, through the diſturbance that might
others be given to her ſpiritual frame, or the he
venly frame of the Church, whereby Chriſt mig
be provoked to depart from the Church and her
pathetically expreſſing her care to prevent it.

Th

The Words,

I charge you, O ye Daughters of Jeruſa-
m, by the Roes and by the Hinds of the
ld, that ye ſtir not up nor awake my Love
l he pleaſe.

The Paraphraſe.

Hold, hold your peace, make here no noiſe,
Keep in your voice,
Ye, ye, who Zions Daughters be,
Or Friends to me.
e Church and me, oh hinder not him to enjoy,
Do not, oh do not him or us annoy,
Or fruſtrate this our joy!

I charge you by the Roes *and* Hindes,
Whom th' very Winds
Oft-times do make allarms for to take,
And ſoon awake.
them I charge you, that you do in ſilence keep
Your ſelves, and all things elſe, while he doth ſleep;
Keep all in quiet deep.

For much, much it concerneth me
And her to be
With him; we ought for to take heed,
Leſt ought do breed
ſturbance unto him, and chaſe him ſo away:
Let him then ſleep till he refuſe to ſtay,
And chuſe not to delay.

For

For if it be his will to go,
Who can ſay no?
We muſt, when thus he doth us leave,
Obedience give.
For though we needs muſt grieve when he doth go away,
Yet muſt we yield when he won't hear of ſtay:
Be ſilent then I pray.

This Verſe being the ſame with the 7th. Verſe the Second Chapter, I need ſay nothing here. Y though the words are the ſame, we may note t difference in the ſcope and meaning, That, t they look to her particular enjoyment of Chr only; but *here* they look both to her enjoyment him, and the Churches enjoying of him likewi for now ſhe had brought him into her Mothe Houſe. To illuſtrate which difference, I have ma ſome little alteration in the *Paraphraſe* here fr what it was, that ſo it might anſwer to the ſcope this Scripture.

The Daughters of Jeruſalem.

VERSE 6.

The viſible Profeſſors of Religion, being ſer ouſly charged by the Spouſe, are put in ſo piece of warmneſs and admiration more than o dinary, (as ordinarily Chriſt's return to a Chur and Ordinances, after a palpable decay, hath ſo
ſti

r, and affectionate motions generally accompa-ing the ſame,) and in this condition they break th with an amazement of the change *that was the* condition of the Spouſe.

The Words,

Who is this that cometh out of the Wil-neſs like pillars of Smoak, perfumed with rrh and Frankincenſe, with all Powders of Merchant?

The Paraphraſe,

What Object is that which ſalutes our Eye?
Who's this that draweth nigh,
Out of the Wilderneſs
Of great affliction and ſore diſtreſs?
Lo, lo,
One comes with greateſt pomp and ſhow!

Sure no ſuch Fruit that Wilderneſs can yield,
It is a barren Field:
Nothing there's there that's green;
There Winters face is always to be ſeen:
Grief, grief,
As Maſter there doth rule in chief.

Whence then is it that ſhe, who did appear
O'rewhelm'd with grief and fear;
Who by affliction great
Did conſolation refuſe to take?
Whence, whence
Is't that ſhe comes ſo far from thence?

Behold

Behold what joyful Praiſes up do ſly
From her, and touch the skie!
Like to the Smoak, *which doth*
From ſacred Incenſe *iſſue, and above*
Mounts, mounts,
Till it the Clouds and Skie ſurmounts!

Juſt ſo her praiſeful Prayers flew away
In this her Sun-ſhine day:
Like Pillars lo, of Smoak
From Incenſe, they aſcend, and God invoke
See, ſee
How through the calmed Air they flie!

Behold how ſweet, her coſtly Garments ſmell,
Her Garments that excell:
Frankincenſe *and* ſweet Myrrh
Salute our Noſe, when we come near to her.
Each, each
Sweet-ſcented Powder doth her Cloaths enri

ANNOTATIONS.

The *Daughters of Jeruſalem* are the Membe
the Viſible Church. The *Wilderneſs* is the deſo
barren and diſconſolate-like caſe of the Sp
during her deſertion. Her coming out of the
derneſs, is her being delivered from her anxi
griefs and fears, as to her ſpiritual concerns.
Perfumes, are the Graces of the Spirit in her,
being now quickned by Chriſt's preſence, caſt
pleaſant ſmell.

The Bride.

What is preſuppoſed in *Verſe* 7. viz. *the Bride's* e to remove the Daughters of *Jeruſalem* from con-nplating her change, and to fix the ſame on her oved.

Why do ye gaze and wonder ſo, O ye
Who Zion's *Daughters be?*
Why do ye wonder thus at me?
Remove your Eyes, remove
Your Eyes off me, and fix your Love
On this which it may move.
e, here's an Object worthy of your Soul's deſire,
Vhich will your Soul's affection all require,
This, this you juſtly may admire.

VERSE 7.

he Spouſe propoſes Chriſt to the conſideration he Profeſſors of Religion, ſhewing them the ctableneſs of his company.

The Words,

ehold his Bed, which is Solomons:——

The Paraphrase.

Behold the true and matchless Solomon!
His Bed it is alone
Which ravisheth the Saints each one!
I mean his Company,
It's that which so hath changed me,
And made me as you see.
From thence it is that now my Cloaths so sweetly smell,
From thence I have these scents which do excell,
Because with him I stay and dwell.

Ibid.

She sheweth, that there is a strong Guard *about all those who enjoy communion with God.*

The Words,

——Three score valiant men are about it, of the valiant of Israel.

The Paraphrase.

Lo, round about his Bed there do await
A Guard of sixty Men both valiant and strong,
Who as an Iron or a Brazen Gate,
Do watch lest ought our sweetest Fellowship should mar.
True Israelites *they are,*
Who in the New Jerusalem *do stay,*
And thence are sent so far
To guard the Saints, while here, lest they do stray

VER

VERSE 8.

he sheweth in what manner and for what
on that Guard is set about the Saints, when
are enjoying his presence.

The Words,

hey all hold swords, being expert in war:
y man hath his sword upon his thigh, be-
e of fear in the night.

The Paraphrase.

pert they are in all the feats of War, [Thigh,
Swords *unsheath'd they have, and* hold *upon their*
l ought our sweet and quiet rest should mar,
affright, whilst in the Night of Life *we lye.*
Thus Angels down are sent
for to guard, (for he hath no such need,)
And them about our Tent
watch, lest ought should our disturbance breed.

VERSE 9 and 10.

giveth them a Description of the Gospel,
venant of Grace, under the notion of a
ot.

L. of C.

The Words,

King Solomon made himself a Chario
the wood of Lebanon.

He made the pillars thereof of Silver,
bottom thereof of Gold, the covering of
Purple, the midst thereof being paved
Love, for the Daughters of Jerusalem.

The Paraphrase,

Yea that's not all, lo he himself hath made
Of the long lasting Cedar, which shall never fade;
That sacred Wood which on Mount Libanus *did gr*
A Chariot, which hath a most glorious show.
Of Silver carv'd most curiously
Its Pillars all composed be;
And of the purest Gold,
Most comely to behold,
Its bottom rare
Is formed there.

The Covering he did make of Purple fine,
Which cover doth and hide this Chariot divine;
This Gospel-Chariot, wherein he in state doth ride,
And wherein he his chosen Ones doth hide,
Lest Winds or Heats should them annoy,
Lest Sin or Wrath should them destroy:
From Sin and Satan he
Herein their Soul doth free,
And thus doth them
From Hell regain.

But oh there's ſomething yet more fine therein,
rewith it paved is, and all adorn'd within:
uſhions, Quilts and Curtains all compoſed are
Of that which doth all Silks exceed by far.
For why it's pav'd and overſpread
With Love; it is Lov's very Bed:
His Love moſt wonderfull
Is there unto the full
Pour'd out for you,
I ſay for you.

VERSE 11.

he Bride, having exhorted the Daughters of ſalem *to conſider the ſweetneſs of his* Bed *or* ellowſhip, *and the gloriouſneſs of his Go-* *ſhe at laſt invites them to go forth out of* ſelves, *and take* a view of Chriſt *himſelf,* *ing forth his glory, whenas married to a Belie-* *by his Converſion.*

The Words,

o forth, O ye Daughters of Zion, and be-
d King Solomon with the Crown where-
h his Mother crowned him in the day of
eſpouſals, and in the day of the gladneſs of
eart.

The Paraphraſe.

Why then, O Zions Daughters, *do ye ſo*
Upon me gaze:
Here, here's an Object which may you amaze!
Go forth *then from me, go:*
Go forth, *and view the King,*
Our Solomon *I mean:*
Rouze you from out your nat'ral ſtate,
And then a ſight of Solomon *you'll get.*

By Faith behold him with the Crown, *which*
On's Head doth wear,
Wherewith he doth ſo glorious appear;
Go forth and thus him ſee.
Behold his Throne and Crown;
Behold his Robe and Gown,
Wherewith the Church did him inveſt,
When thus ſhe her Subjection expreſt.

This, this was that which did his Head adorn,
And which him grac'd,
When's Mother her Affection on him plac'd.
Inſtead of Crown of Thorn,
This was to him a Crown,
A Throne, a Robe, a Gown:
This was indeed his Marriage-day,
On which joy all his faculties did ſway.

What wonders ſtrange are here! lo, ſhe's his Mo
Whoſe Womb within
He is, will be, and oft hath formed been,
And yet he is her Brother:

A Subject *ſhe's to him,*
Who by her Crown'd hath been.
Yet more! ſhe is his Wife *and Spouſe,*
Whom with much grief and joy he did eſpouſe.

ANNOTATIONS.

Chriſt is here ſet forth under the deſignation of omon, in theſe laſt Verſes of this Chapter. And is deſcribed, 1. From his *Bed*, v. 7, 8. whereby ſet forth the excellent happineſs and quietneſs that lievers have in enjoying him. 2. From his *Chariot*, noſt ſtately piece of work, by which is ſignified t excellent mean and way whereby he brings the ople to reſt, to wit, the Covenant of Redemp- n revealed and preached, *v.* 9, 10. 3. From own glory, when married and eſpouſed to Be- vers; in which ſtep ſhe ſits, with a deſire that all y behold him.

This Metaphorick part of Scripture, though I ve endeavoured to open up and make plain in the raphraſe, yet becauſe of its darkneſs, I ſhall here ortly touch at, and give my ſentiment of the mean- g of theſe metaphorick Expreſſions. 1. *Solomon* re, as I have ſaid, is no other than Chriſt, who typified by him through all this Song. 2. Chriſt's d is the enjoyment of his company. 3. The uard about it, is the Guard of Angels, who en- mp about the Saints, *Pſal.* 34. 8. 4. Their being ſcribed as valiant Men in a military poſture, is to ew their might and readineſs to aſſiſt the Saints. Their being called *Iſraelites*, is to ſhew that they e Inhabitants of the true *Canaan*, the *Land of Pro-*

miſe, and that they are our Fellow-Servants. 6.
Chariot ſpoken of, is the Covenant of Redempt
7. It is ſaid to be made of the Wood of *Leb*
to ſhew its firmneſs and unchangeableneſs; for
dar Wood doth ſcarce ever rot or conſume. 8.
being ſo curiouſly made, as to have its Pillars of
ver, its Bottom of Gold, its Covering of Purp
its Pavement of Love for the Daughters of *Jer*
lem, is, in general, to ſhew the excellency, richn
durableneſs, artificialneſs, and admirableneſs of
rare frame, which may therefore be juſtly called
chief of the ways of God. 9. Chriſt's Mother is
Church. 10. The Churches Crowning him, in
ſubjecting her ſelf to him. 11. And ſo the Cr
wherewith ſhe Crowns him, is her Obedience to
Command, and her walking worthy of him, wh
by ſhe brings Honour and Glory to him, whic
all one as putting a Crown on his Head. 12.
Crown is eminently put on Chriſt's Head in the
of his Eſpouſals; now Chriſt's eſpouſal with
Church cannot be yet ſaid to be fully come, wi
will not be till the laſt day, *Rev.* 21. 2. therefore
day of his Eſpouſals muſt be underſtood of p
cular Believers, who are eſpouſed to him, 2 *Cor.* 1
by their conſenting to accept him for their Husb

CHA

CHAP. IV.

The Bridegroom.

VERSE 1, 2, 3, 4, 5.

The Bridegroom *gives an ample Commendation of the Bride, deſcribing particularly many of her Parts, Qualifications, or Graces,* viz. *v.* 1. *her Eyes, i. e. her Wiſdom or Knowledge; and her Hair, i. e. her* Profeſſion: *v.* 2. *her* Teeth, *her Zeal: v.* 3. *her* Lips *and* Speech, *i. e. Words and Diſcourſe; and her* Temples, *her Modeſty: v.* 4. *her* Neck, *i. e. her Magnanimity: v.* 5. *her* Breaſts, *i. e. her growth in Grace, and uſefulneſs for the good of others.*

The Words,

BEhold thou art fair, my Love, behold thou art fair, thou haſt Doves Eyes within thy Locks: thy Hair is as a flock of Goats that appear from Mount Gilead.

Thy Teeth are like a flock of Sheep that are

are even ſhorn, which came up from th waſhing, whereof every one bear Twins, an none is barren among them.

Thy Lips are like a thread of Scarlet, an thy Speech is comely: thy Temples are li a piece of Pomegranate within thy Locks.

Thy Neck is like the Tower of David bui ed for an Armory, whereon there hang thouſand Bucklers, all Shields of migh Men.

Thy two Breaſts are like two you Roes that are Twins, which feed among Lillies.

The Paraphraſe.

V. 1.

Oh, oh my lovely One, thou'rt fair, thou'rt fair,
Thou'rt fair and comely above all compare.
There is no part nor faculty in thee
Wherein there's blemiſh or deformity.

Ibid.

Thy humble piercing Underſtanding's *ſuch,*
As none can be enamour'd of too much.
Thy Wiſdom and thy Knowledge is moſt bright,
Irradiate with pure and divine light:
It's like the modeſt Turtles *fervent Eyes,*
The Looks thereof to me are ſilent cryes:
And though ſo fervent, yet ſo modeſt thou,
That ſcarce thou thinks that I am ſeen by you.
Thou hides *thy Knowledge and thy Wiſdom ſo,*
As if thou ſought that none the ſame might know.

t through the Locks of ſelf-denial, *ſee!*
do eſpye thy Eyes to flame on me.

Ibid.

t ne'retheleſs thy ſelf thou doſt adorn
ith a Profeſſion *worthy to be worn,*
ith a Profeſſion not oſtentative,
t which doth a moſt pleaſant Proſpect give.
y grave compoſed Carriage doth ſhew
at thy Profeſſion is not falſe but true.
ke to a Flock of Goats, *which do appear*
om fruitful Gilead, *and unto us here*
low moſt ſtately ſeem, ev'n ſo doſt thou
s from a Mountain caſt a lovely Shew.
y grave majeſtick Looks *do ſeem to ſhow,*
at thou haſt quite forſaken Earth below:
nd what thou thus profeſſeſt for to be,
not in ſhew, but in reality.
, climbing up the Rocks, *thou doſt aſcend*
om Earth, and doſt unto the Heaven tend.

V. 2.

nd though ſo humble and ſo grave thou be,
t lo, what Zeal *and Ardency I ſee!*
ou art not ſoft nor ſimple; no, not ſo,
hen need requires, thou haſt ſharp Teeth *to ſhow:*
t this thy Zeal thou doſt ſo moderate
ith cautious Prudence, and juſt Care, as that
ou doſt obſerve the Circumſtances all,
hich each Occurrence happen and befall.
y zealous Actions moderated ſo,
em like a Flock of Sheep (*not Wolves*) *which go*

Snow-

Snow-white *from out the* waſhing, *and which be*
Shorn, *and cut ſo well and equally,*
That there's nought on them of deformity;
And fruitful *ſo, that barren there is none,*
But each thereof Twins beareth in its womb.
Thy Zeal thus comely and thus fruitful is,
That what thou does, the ſcope doth never miſs.

V. 3.

Sweet are thy Words, *and comely thy* Diſcourſe,
Flowing from Grace and Prudence as their ſource.
Little thou talks, but much thy words contain
Of Subſtance therein; much they do retain
Of ſweetneſs: fair and lovely they appear,
And are ſweet Muſick *in the well-tun'd Ear.*
Unto thy Lips *a* ſcarlet colour *they*
So deep impart, as never will decay:
So that whate're thou ſays, doth all proceed
Unbroke, like one continued ſcarlet Thread.

Ibid.

Thy Modeſty *and Shame-fac'dneſs is ſuch,*
That be thou but commended, thou doſt bluſh;
Or if ought that's unſeemly thou doſt hear,
Thy tender heart it pierceth like a ſpear.
If ought thou do which ſeem to thee a Sin,
(Though oft-times but apparent) then begin
There doth a modeſt bluſhing ſtrait, which ſwells
Thus thy chaſte Heart, and on thy Temples dwells;
Dying with red thy Modeſty ſo white,
Where Spangles red and white the ſight delight;
And like a piece of Pomgranate *doth ſeem,*
Whoſe Juyce *Straw-berry-red, whoſe* Seed *like Cream*

Appe

ppear to ſight. Yet when thou bluſheſt thus,
*y th'*Locks *of ſelf-denial thou from us*
he ſame doſt ſtrive to hide, leſt thou ſhould be
iewed by others who do look on thee.

V. 4.

t though ſo modeſt, yet thou doſt not droop,
or ſuffers thy couragious Neck *to ſtoop;*
ut with a val'rous magnanimity,
rt Proof againſt whatev'r difficulty.
by Faith-built Courage, *like th' Armory*
uilt by King David, *is, wherein there be*
thouſand Bucklers, Shields of Men of Might,
ch, ſuch thy val'rous Faith *is in my ſight:*
doth contain a Shield *againſt each Dart,*
hich Satan, Sin or Death throw at thy Heart.
each Temptation it can break the Sting,
nd for each Grief a Remedy doth bring.
us is thy Faith, *that uſeful Grace of thine,*
hich proves a Tower *ſtately and divine.*

V. 5.

great Proficient in Love's School *thou art,*
ith Graces ſtor'd and treaſur'd in thy herrt,
hich yet thou doſt moſt liberally impart.
y Breaſts *in this are like two pleaſant Roes,*
ins of an equal ſize and height, which go
nd feed among the Lillies, *where they ſtay*
ll fat and fair they thence be brought away.
ous thou amongſt my Truths, *theſe Flow'rs of mine,*
oſt feed, and ſuck that Nouriſhment divine;
Grace encreaſing ſtill, until thou be
ſtor'd therewith, that thou abundantly

Canſt

Canst others feed, and yet thy self not want.
For thee to be a Mother *God doth grant;*
And she doth furnish so, that thou canst feed
With Milk those Babes who thereof stand in need.

I judge there is no need of noting any thing he on these words for clearing up their meaning, sinc both in the Contents prefixed to them, and in th Paraphrase, I have laboured to be perspicuous an clear.

VERSE 6.

Christ subjoyns to his Commendation of t Spouse, an Instruction *where he is to be soug and found by her,* viz. *in the* Church of God *which is compared to a* Hill of Myrrh and Fra kincense, *because of the sweet Perfumes of t Ordinances, Prayers and Praises which a there.*

The Words,

——— I will get me to the Mountain o Myyrh, and to the Hill of Frankincense.

The Paraphrase,

But for thy further comfort, lo I do
Promise to thee,
That I will go the Hill of Myrrh *unto;*
Go thither, and thou me shalt see.
Lo, to the Hill of Myrrh and Frankincense
I haste me hence.

Un

Unto the Church, to Zion-Hill *I go,*
Where I will ſtay;
Upon that Mountain I'll walk to and fro,
And will thee hear, when thou doſt pray:
There thou at hand me always mayeſt find,
If thou prove kind.

For it delights me much, when I do hear
The praying voice
Of thoſe who me aright ſincerely fear,
Or when I hear their praiſeful noiſe;
Sweeter than all Frankincenſe it doth ſmell,
And Myrrh excell.

Thou'lt find me always on this Hill of Myrrh,
The Church I mean:
For all the ſweeteſt Spices are on her,
There I'll be always to be ſeen;
Sure thou'lt me always find (if in right frame)
Upon the ſame.

Ibid.

He ſheweth the term *of his* abode there, *even* *bleſſed day which ſhall compleat the Churches* *, and wherein the Saints ſhall uninterruptedly* *y him.*

The Words,

Intill the day break, and the ſhadows way. ——

The

The Paraphraſe.

Until the day do break, *that glorious day,*
For which thou doſt await;
Which ſhall the Shadows chaſe away,
Unriddling the Book of Fate.

That day which will all Bether-Hills *remove*
And puriſie thy Heart;
Mounting thy Soul all ſin above,
Which Glory will to thee impart.

That day which will thy happineſs compleat,
And make thee ſee my face,
And have my company ſo ſweet,
Without ought it for to deface.

ANNOTATIONS.

This Verſe being diſpoſed after the ſame m
that the 17th. Verſe of the Second Chapter was,
tranſpoſed it as I did that, (for the ſame re
yet leaving a Mark or Signification, by a Li
the order whereinto it is diſpoſed in our Tranſl
And indeed this Verſe is in a manner an Anſw
that Verſe. And as for theſe words of the
which I have ſet down laſt, they are the ſame
theſe of the fore-cited Verſe. Wherefore alſ
Paraphraſe of them is the ſame, only I adapt
(as their ſcope requireth, and as they muſt of n
ſity be) to their meaning and ſenſe.

VER

VERSE 7.

Chriſt adds here a general Commendation *of e Spouſe, to the Commendation before ſet down, ewing how fair and unſpotted ſhe is.*

The Words,

Thou art all fair, my Love, there is no ot in thee.

The Paraphraſe.

Oh, oh my lovely One, *thou'rt fair, thou'rt fair,*
Thou'rt fair and comely above all compare;
There is no part nor faculty in thee,
Wherein there's blemiſh or deformity.
Thou'rt fair all over, not the leaſt ſmall ſpot
Is ſeen on thee; there is not any jot
Of blemiſh on thy Beauty; thy fair Face
Shineth with glorious and majeſtick Grace:
For why thy Sin is pardoned in me;
My Blood hath waſh'd and purified thee:
So that, cloath'd with my Robe, there doth remain
No Token any more of Scarr or Stain.

ANNOTATIONS.

This ample Commendation of the Spouſe, that is all fair and without ſppt, is not to be taken in ppiſh ſence, as if ſhe were ſo perfect as to be to-

tally without Sin; nor in an *Antinomian* ſence, if her Sins were not Sins in her, or did pollute but in an *Orthodox* ſence, that her Sins were not puted to her, but pardoned in Chriſt; ſo that Sins being imputed to her Surety, and his R teouſneſs being imputed to her, ſhe was reck without ſpot in God's Account: This I have hi at in the *Paraphraſe*. And in this reſpect all true lievers may juſtly be reckoned without ſpot. that the Spouſe had her own failings, is ma *Chap.* 1. 6. & 3. 1. and 5. 2, 3. yet ſhe had no failings as to blemiſh or ſtain her Profeſſion.

VERSE 8.

Chriſt invites *the Bride to conſider, w diſcerning heavenly Eye, what are the E* lencies, *Pleaſures and Satisfactions in the E* wherein the Men of this World delight; *ling her, That upon a ſerious conſideration ſh find no ſatisfaction therein, all theſe things full of Fears, Vexations and Miſeries.*

The Words,

Come with me from Lebanon (my Sp with me from Lebanon: Look from th of Amana, from the top of Shenir, and mon, from the Lions Dens; from the M tains of the Leopards.

The Paraphrase.

Come, come with me from Lebanon,
With me, with me, I say,
Come, come with me from Lebanon,
Don't, don't delay.
u viewed hast already Lebanon,
d all the stately Cedars thereupon;
oodly range of Hills which Moses *wish'd to see,*
s seen and fully view'd by thee.

Come let us go to Amana,
That large and stately Hill;
nd from its high and lofty top
Let's look at will.
s go to Shenir, *and to* Hermon Mount,
ch seem the very Clouds for to surmount:
and take a view of all Earth's beauties rare;
et's view all that's esteemed fair.

all these things which most delight
Thy Senses *while as here,*
Vill you alas ought see or find
Devoid of fear?
t are these pleasant places but a Nest,
ch Lions *and* Leopards *infest?*
at is all the Earth but a meer Lion's Den,
ions, though in the shape of Men?

me then and let us look above,
My Spouse, my lovely One,
bove all that on Earth we see;
Let's hence be gone.

Let's look above unto the Heaven bright,
That is a comely and more pleaſant ſight :
Let all thy Thoughts upon that lovely place be caſt,
Where thou wilt come to ſtay at laſt.

ANNOTATIONS.

Lebanon was a place of old famous for its b and ſtatelineſs, inſomuch that we find a curio the Holy Man *Moſes* to ſee it, *Deut.* 3. 25.

As for *Amana*, we read not of it, except it b which is mentioned 2 *King.* 5. 12. called *Aba* on the Margent *Amana* : It's like that River ſpoken of, flowed from it, and is deſigned from. It ſignifies in the Hebrew *firmneſs.*

Shenir and *Hermon* were the ſame Hill, or a contiguous Hills, or rather two *tops* or parts Hill, *Deut.* 3. 9. beyond *Jordan*, pleaſant a tile, and from which they might ſee the L *Canaan* afar off. It is called, *Pſal.* 29. 6. It is likewiſe called *Sion*, *Deut.* 4. 48. It was at the *South* or *South-Eaſt* end of *Canaan*, and i fore taken for the *South*, and ſo called, *Pſal.* The *Chaldee* Paraphraſe calls it, *the Mountain* becauſe it ſeems it was ſo high, that Snow ways thereon.

The *Lions Dens*, and *Mountains of the Leopar* mentioned, do not deſign any new place, b ſhew that *Lions and Leopards* frequented thes at leaſt ſome of them, notwithſtanding all beauty : For Mountains are the common Rec of ſuch Beaſts, and are therefore called *Mou Prey.* There is an Expreſſion that confir *Hab.* 2. 17. where mention is made of *the vi Lebanon, and the ſpoil of Beaſts.*

VERSE 9.

hriſt ſheweth how he is taken, and as it were,
hed with the Spouſe's Beauty *and Graces.*

The Words,

hou haſt raviſhed my Heart, my Siſter,
Spouſe: thou haſt raviſhed my heart
one of thine eyes, with one chain of
neck.

The Paraphraſe.

Thou raviſh'd *haſt my Heart, Oh thou*
Who my dear Siſter art,
And who art my dear Spouſe alſo,
Thou raviſh'd haſt my Heart.

Each ſquint look that thou giveſt me
My Heart doth ſeize;
Thou haſt me robbed of my Heart,
With each one of thine Eyes.

Each Chain *which doth thy* Neck *adorn,*
Each ſev'ral Grace of thine,
Doth captivate my Soul and Heart,
And glew the ſame to thine.

VERSE 10.

Chriſt amplifieth *further the Spouſe's Be*

The Words,

How fair is thy Love, my Siſter, Spouſe! ——

The Paraphraſe,

How fair, *how fair's* thy Love,
My Spouſe, *my Siſter fair!*
Fair above all compare;
How doth it all my Bowels move!

There is no ſpot therein,
But undefil'd and pure,
And chaſte it doth endure,
Unblemiſh'd by ugly ſin.

Ibid.

Chriſt explains and illuſtrates, *by a Co ſon of Wine, how her Love ſurpaſſeth th excellent of earthly things.*

The Words,

How much better is thy Lov Wine! ——

The Paraphraſe,

Thy Love, thy Love's moſt ſweet,
All ſweetneſs there doth meet:
It's better far than Wine,
Though we're ſo rare and fine.
All things on Earth that be,
All things that I do ſee,
Do halt thy Love behind,
And empty prove as Wind,
When once compar'd they be
With thy true Love by me.

Ibid.

Chriſt adds another Compariſon *of Oyntments, rewith to illuſtrate her Love yet further.*

The Words,

——And the ſmell of thine Oynments n all Spices!

The Paraphraſe.

Oh what an odoriferous ſcent
Unto the ſmelling *ſence is ſent,*
When thou thy Graces me doſt ſhew,
When thou preſenteſt to my view
Thy coſtly Ointments *which excell!*
Oh what a choice perfuming ſmell
Doth iſſue thence and flow to me!
Oh what Perfections in thee be!
What pleaſant ſavours thence proceed,
Which far all other ſcents exceed!

There occurrs no difficulty in theſe two Verſes me, and therefore I ſhall ſeek for none. The t laſt parts of Verſe 10. are almoſt the ſame as to t Expreſſions, with theſe Commendations, wh were given of Chriſt's Love and Name, by the Spo *Ver.* 2 and 3 of *Chap.* 1. And therefore congruo thereto I have Paraphraſed them, only adapting *Paraphraſe* to the ſcope here, which makes it be di rent from what it was in that other place.

VERSE 11.

Chriſt falls again upon the Commendation *the Spouſe, and firſt he commends her* Diſcou *and* Words.

The Words,

Thy Lips, Oh my Spouſe, drop as Honey-comb.

The Paraphraſe.

Thy Lips, *my* Spouſe, ſweet Honey dro
Sweet Honey from the Comb,
Sweet Honey thence doth come,
This is the rich and fruitful Crop

Which from thy Speeches all doth flow;
The words which come from thee,
Moſt ſweet and pleaſant be,
Sugaring all things where-e're they go.

Ibid.

He commends *the Spouſe's* Thoughts, *which the fountain or ſource of her Speech.*

The Words,

——Honey and Milk are under thy tongue,——

The Paraphraſe.

Likewiſe thy Thoughts, *the ſource of all thy Speech,*
Thy Tongue *its words which teach,*
Moſt ſweet and pleaſant be,
Though none the ſame doth know but I and Thee.

They ſecret do below thy Tongue abide;
Yet Milk excell they far,
And ſweet as Honey are,
Though thou their richneſs and their worth doſt hide.

Thus they within themſelves do comprehend
The ſtrength and quinteſſence
Of both the Flowers *and* Graſs,
Sweet for the preſent, ſweeter in the end.

Ibid.

He commends the Spouſe's Actions *likewiſe, moſt lovely.*

The

The Words,

—— And the ſmell of thy Garments like the ſmell of Lebanon.

The Paraphraſe.

And as thy Words *to Men are ſweet,*
As being ſeen;
And as thy Thoughts *have been*
Moſt ſweet to me, and moſt compleat:

So are thy Actions *which excell,*
And thee do cloath:
All other ſcents I loath,
When once I do their odour ſmell.

Though Lebanon *o'regrown with Flowers,*
Caſts a ſweet ſcent;
Yet is't but low and faint,
When once it is compar'd with yours.

ANNOTATIONS.

When I conſider the gradation that is in t Verſe, and the ſignificancy of the Expreſſions the in, I cannot take them up in another way tha have rendred them in the *Paraphraſe*: viz. That th is here a *Commendation* held forth *of a Believer's Wa Thoughts and Actions.*

Lebanon was not only famous for its *Cedars*, l likewiſe for its Fertility and Pleaſantneſs. Yea, reported that it abounded both with the choic Flow

lowers and Spices; from which it ſeems it gets its ame, for it's derived from the Hebrew word לְבוֹנָה, hich ſignifies *Frankincenſe*, which it ſeems hath rown there plentifully of old: So that undoubtedly *ebanon* hath caſt a moſt pleaſant ſmell.

VERSE 12.

Chriſt goeth on in commending the Spouſe yet urther, by various Compariſons; *and firſt, to n* incloſed Garden *ſhe is aſſimilated.*

The Words,

A Garden incloſed is my Siſter, my Spouſe:——

The Paraphraſe.

Thou art a Garden *of moſt pleaſant Flowers*
With curious Walks, and ſhady Bowers;
A Garden where doth grow,
In decent row,
In Plots, ſome high, ſome low,
All the ſweet-ſcented Spices rare,
A Garden with the which none can compare.

My Siſter and my Spouſe, thou art to me
This Garden fair, which none do ſee:
For with Incloſures *thou*
Incloſ'd art now;
Henceforth none ſhall thee view:
Beaſts ſhall not enter and deſtroy
Thy Plants, nor Tempeſts henceforth thee annoy.

Ibid.

Ibid.

He compares her to a Spring *that is* ſhut up *and a* Fountain *that is* ſealed.

The Words,

——— A Spring ſhut up, a Fountain ſealed.

The Paraphraſe.

A Spring *thou art,*
But not for common uſe;
But ſealed up by Art
From all abuſe.

A Fountain thou
Art, ſeal'd with my own Seal,
That none may thee review,
Or from thee ſteal.

VERSE 13 & 14.

He compares her Graces *to choice and excellent* Plants *and* Spices, *growing together in an* Orchard *of Pleaſure.*

The Words,

Thy Plants are an Orchard of Pomgranates, ith pleaſant Fruits, Camphir with Spike- ard.

Spikenard and Saffron, Calamus and Ci- amon, with all Trees of Frankincenſe, yrrh and Aloes, with all the chief Spices.

The Paraphraſe,

For in thy Orchard *all theſe* Spices *grow,*
Which th' World any where can ſhow;
The Pomgranates *are there,*
With Fruits moſt fair,
With Spices choice and rare.
Of Spices there is there no want;
Camphir *is there, of* Spikenard *there's no ſcant.*

Calamus, Spikenard, Saffron, Cinamon,
And ſweet Frankincenſe-Trees *each one*
Of whatſoever kind,
We there may find,
Whenas we are inclin'd:
Sweet Myrrh *and* Aloes *are there*
Likewiſe, and all the Spices which are rare.

VERSE 15.

He compares her, in the laſt place, to a Foun- ain of Gardens, *and a* Spring-Well *flowing in reams from* Lebanon.

The

The Words,

A Fountain of Gardens, a Well of livi Waters, and ſtreams from Lebanon.

The Paraphraſe.

And thou'rt a Spring
Which in the Garden *flows,*
Whereby the Flowers grows,
And Plants do ſpring.

Thou art a Well
Of Waters which do live,
And life to Plants do give,
And do excell.

Which down do flow
From Lebanon, *not thee,*
But from a Mountain, ev'n me,
To thee below.

ANNOTATIONS.

In theſe laſt Verſes Chriſt gives many *Compariſ* whereby the Bride's *Excellency* and *Duty* is held for which we have endeavoured to hint at in the *Pa phraſe*, and therefore we ſhall not inſiſt much on th here.

In the 12th. Verſe ſhe is called, 1. A *Garden cloſed*; a *Garden*, to denote her being ſet a-part fr common uſe, for God's ſervice; an *incloſed Gar*

new both God's care over her, and her own watch-
ess over her Spirit. 2. She is a *Spring ſhut up*: a
ng, to denote her purity and uſefulneſs; for
ings were of great uſe, eſpecially in thoſe hot
ntries: a Spring *ſhut up*, to ſhew her purity and
orruptedneſs; for in theſe Parts Springs were ſhut
Gen. 29. 8. both to hinder the Waters being cor-
ted by the Sun, and to keep Beaſts from defiling
n. 3. She is a *Fountain ſealed*; for the ſame rea-
but with a *ſpeciality* of being *ſealed*. A Fountain
Spring walled about artificially.

the 13th. and 14th. Verſes there is an enume-
on of divers Spices, to ſhew the diverſity and
llency of the Bride's Graces. I ſhall not enquire,
ther or not the Holy Ghoſt intends here to hold
the Effects and Properties of divers Graces,
gh I am apt to incline to the Affirmative, ſeeing
non the Pen-man was ſo well vers'd in the know-
e of Plants, as of all things elſe, and ſo it's like
not without due Animadverſion mention any of
here. But howeſoever it be, we muſt hold on the
ral. They are *pleaſant, phyſical, ſavoury and
able Fruits*; and ſo are the Graces of the
t, both to him who hath them, to others with
m he converſeth, and to Chriſt in reſpect of his ac-
ation of them. This is the ſcope wherein we reſt.
t we muſt here take notice of the alteration of
word here, from what it was in the former
e. In the former Verſe the Hebrew word
, which we render a *Garden*; and in this Verſe
פַּרְדֵּס, which we render an *Orchard*; but ac-
ing to its common Interpretation, and the
d of the word, we may ſay *Parradiſe*. Some
e this difference betwixt the firſt word and the
ſecond,

ſecond, that the firſt was a Garden of one ſ
Trees only, and the ſecond of divers Sor
Kinds. But that I think not probable, ſince
ſame place, *viz.* Ver. 13. it ſeems to be int
that the Garden or Orchard here ſpoken of
to which the Spouſe is compared, is of one
Trees only, to wit, *Pomegranates*: For though
Spices here be mentioned, yet it's probable
theſe were only here and there intermix'd
with, for the greater pleaſure; and neither
of theſe Spices properly to be eſteemed *Tre*
rather *Shrubs* or *Plants*; and we ſee that the
run thus, *An Orchard of Pomgranates with*
Fruit, &c. not, An Orchard of Pomgranate
other pleaſant Fruits, *&c.* ſo that *Pomgranat*
been the *chief conſtituent* here. Wherefore I
think the diſtinction of theſe two kind of G
or Orchards, differenced by theſe two Nam
lye in this, That the *firſt* hath contained prin
theſe Trees, Flowers, Herbs, *&c.* which
more common and univerſal Uſe; and that t
ter hath contained, and been ſtored with theſe
Flowers, Herbs, Spices and Plants, which are
rare and ſtrong. So that the *firſt* hath been
den for *Uſe* principally, and *this* for *Pleaſu*
that this laſt is not unproperly called a Paradi
cording to the Hebrew, or a Garden of Pleaſ

We may note likewiſe, that the Hebrew do
run thus, (as our Verſion hath it,) *With*
Fruits; but thus, *With the Fruits of precious*
Whereby is denoted the rarity and precious
theſe Spices which were in theſe Paradiſes, o
dens of Pleaſure, of which undoubtedly *Solom*
moſt richly ſtored ones.

the 15th. Verſe there are *two ſimilitudes* of the ſe; not *three*, as Mr. *Durham* and *others* think; n the Hebrew the words run thus, *A Fountain of ens, a Well of Waters living, and flowing from Leba-* or ſtreaming from *Lebanon*. So that Streams here ot to be taken as a *Subſtantive*, but an *Adjective*. as to the Hebrew word בְּאֵר, which we tran- a *Well*, it ſignifies properly a *Water-Pit* or *Ciſtern*, *Receptacle* for Water. So that it's plain, that *luſion* is here made to ſome *Aqueduct* of Water, by *Solomon*, whereby Water hath been brought *Lebanon* through ſome Conduit, for watering of his *Gardens*, and hath therefore been received me convenient *Receptacle* made for that end.

The Bride.

VERSE 16.

e Bride's taking the opportunity of Chriſt's eſs to her, maketh uſe of Chriſt's Commenda- f her, as an argument for preſſing him to grant uits to her: The firſt whereof is, that the of God *may be given her, for* quickning omforting *her according as her need requires.*

The Words,

wake, O North-wind, and come thou ; blow upon my Garden, that the Spices of may flow out: ——

The Paraphraſe,

O comforting and health-reſtoring Spirit,
Send forth thy influence on me;
According to my need, not merit,
Let me thy Vertue ſee.

I do confeſs that I a Garden *have,*
Wherein ſweet Flowers and Spices grow;
But oh it proves but as a Grave,
When on't thou doſt not blow.

Sometimes alas, I ſluggiſh *am and dead,*
And other times I troubled *prove;*
In theſe two Caſes I have need
Of quickning, *and of* love.

For why ſometimes my Spices *are o'regrown*
With poyſonous and uſeleſs Weeds;
Whilſt other times they ſcorch'd are grown,
Wanting moiſture *which them feeds.*

Come then and take thoſe ugly Weeds *away,*
Them ſtifle with thy pruning cold:
Luſts mortifie which in me ſtay,
And which of me take hold.

Come, and with fruitful moiſture *me ſupply,*
Guard me againſt the ſcorching heat:
In my Afflictions comfort me,
As thou doſt ſee it meet.

Like to the North and the South-Wind be thou,
As I have need, upon me blow:
When griev'd or ſluggiſh, me renew,
That my ſcent out may flow.

Ibid.

The Bride's ſecond ſuit or asking, viz. *That* Chriſt *may graciouſly be pleaſed to* come *and* bide *with her, and take pleaſure in her Graces.*

The Words,

——Let my Beloved come into his Garden, and eat his pleaſant Fruits.

The Paraphraſe.

That thus my Garden being dreſt,
My beſt-belov'd may come at will,
And eat his fill
Of what Fruit he thinks beſt.

For why this Garden doth belong
Of right and property to him;
And he therein
Will walk the Flowers among.

O let him come into his Garden *then,*
And of his pleaſant Fruits thus eat,
As he thinks meet:
Oh let him not refrain.

ANNOTATIONS.

The Original word עורי, which we render *Awake*, signifies properly *to watch*, which is more emphatick; as if she had said, O North-Wind (*i.e.* O quickning Spirit) watch for my quickning, watch over my dulness and sluggishness, for I am apt oft to fall therein.

The word likewise which we render *blow upon*, may more properly be rendred *blow thorow*; as if she had said, Leave no corner of my Garden unnoted, no Spice or Flower thereof neglected, but blow thorough all my Garden.

Christ's eating of his pleasant Fruits, is his soleacing himself upon the Graces of the Saints, as we have observed elsewhere.

CHAP.

CHAP. V.

The Bridegroom.

VERSE 1.

Christ answereth the Spouse, and sheweth her, that he hath, according to her desire, come *to her, and* entred *into her Garden, (which was her last visit to him,) and eaten likewise therein.*

The Words,

I am come into my Garden, my Sister, my Spouse; I have gathered my Myrrh with my Spice, I have eaten my Honey-comb with my Honey, I have drunk my Wine with my Milk. : ——

The Paraphrase.

My Sister *dear, as thou desired hast,*
To my Garden *lo I have already come;*
And will continue as I have begun,
Thy most sweet and savry Graces for to feast.

My Myrrh with my ſweet Spice I gathered have
My Honey-comb with my ſweet Honey I have eat
My Wine I have drunk with my Milk moſt swe
From every one of which great pleaſure I receive.

Thy Graces, of whatever ſort they be,
Do (when together put) a Feaſt moſt ſav'ry make,
Both thoſe more ſharp and ſweet, more ſtrong and wa
All which I hold as mine, *though they ſpring up in thee.*

Ibid.

He invites her, and all true Believers w
her, to come, and not only taſte, but eat a
drink, *and that abundantly of his fulneſs; an*
to feaſt themſelves on the ſoul-refreſhing Be
fits *and Bleſſings of his Purchaſe, by their act*
Faith on him, and thus enjoying Fellowſhip w
him, and comforting themſelves in the Privile
Promiſes and Mercies allowed to them.

The Words,

——Eat, O Friends, drink; yea, dri
abundantly, O Beloved.

The Paraphraſe.

Wherefore thy Graces being mine,
And I, I being Steward of this Store,
And Author likewiſe of theſe Fruits divine;
Therefore
I thee invite, and all Saints elſe to dine:

Both for to dine and ſup at will.
ome then, O Friends, *come all, and* eat *with me*;
ome drink, yea drink abundantly *your fill:*
See, ſee
hat plenteous fulneſs doth from me diſtill.

ANNOTATIONS.

The Hebrew word וְשִׁכְרוּ, which we tranſlate *undantly*, ſignifies *to be drunk*; ſo that the words n thus, *Drink, yea drink and fill your ſelves drunk*. ut we need not wonder at this; for it is not Wine r Strong-Drink we are here commanded to be unk with, but the Holy Ghoſt, and the Graces of e Spirit. And indeed this Invitation or Command the ſame with that of the Apoſtles, *Be not drunk ith Wine, wherein there is exceſs, but be ye filled with e Spirit*, Eph. 5. 18. So that if our Joy run in a ght Channel, there cannot be exceſs in it, if it ere to be drunken with it; *ſo as to forget our poverty, d to remember our miſery no more.*

But we muſt note here, That it is only *Friends* d Beloved Ones that Chriſt admits to feaſt with im; others may at ſome times get Morſels and *rumbs* caſt from his Table, but it is only ſelect nes that are admitted to *feaſt* there.

The Bride.

VERSE 2.

The Spouſe ſheweth what Caſe ſhe was *when Chriſt is inviting her to come and* [illegible] *with him; a very ſtrange Caſe indeed, mad as it were of ſeeming Paradoxes and contra for ſhe diſtinguiſheth* her ſelf *from her* He *and the* ſleeping *of the one from the* wak *of the other: However, by* her ſleeping *ſhe niſies a ceaſing from ſpiritual Duties, or a ſuſ ſion of the acting of ſpiritual Life, by the ſing of ſome inward Corruption that dulls and l up the ſpiritual Senſes, as natural ſleep bind the bodily Senſes: And by* waking *is underſ ſome liveline ſs and ſenſibleneſs, or at leaſt li in oppoſition to that dullneſs.*

The Words,

I ſleep, but my Heart waketh; it is t Voice of my Beloved who knocketh —

T

The Paraphraſe,

t's this I hear! — Is this my Bridegroom's *Voice?*
No, No, it is ſome other Noiſe.
Sleep on, ſleep on, it's but ſome dream.
, nay, not ſo! I cannot ſo eſteem!

rue, it's true indeed, I do but ſleeep!
Would God I could but for it weep!
Yet ne'retheleſs my Heart's awake:
e hinders it of ſleep for to partake.

hough indeed ſin hath far, far, awai'd,
And lazineſs o're me prevail'd;
Yet hath the Spirits influence
me from being overcome from thence.

Ibid.

he ſheweth what Chriſt ſaid *to her, while hat Caſe, and how he expoſtulated with her t him in.*

The Words,

—— ſaying, Open to me, my Siſter, Love, my Dove, my undefiled: For my d is filled with Dew, and my Locks with drops of the Night.

The

The Paraphraſe.

Sure, ſure, it's he that knocketh ſo,
For ſure his Voice I know.
His words I hear:
Open to me, *he ſaith*, Siſter dear;
My Love, my Dove, my undefiled, *here*
Why mak'ſt thou me ſo long to ſtay,
Come, come away!
Come, come, my lovely one;
Why mak'ſt thou me me thus to wait on?
Why ſufferſt thou me thus to knock?
Why thus doſt thou me lock
From out of thee?
Why with delays affront'ſt thou me?
I'm wounded by this carriage, which I ſee:
This, *this*, doth fill my Head with Dew,
And I, of new,
My Locks *all* filled *have*
With Rain, *which I do now receive.*

VERSE 3.

The Bride's Anſwer *to her Beloved's* [illegible] *wherein ſhe ſheweth* much lazineſs *and luke-warmneſs; although* ſome deſire *be intimated wiſe to embrace his Call.*

The Words,

ave put off my Coat, how ſhall I put
? I have waſhed my Feet, how ſhall I
them?

The Paraphraſe,

s do I hear. But Oh what ſhall I do!
How grievous is it me unto!
oat is off; How ſhall I put it on *again?*
Yet will I riſe. —— *But Oh what pain*
Is it to riſe!
Lazineſs me doth ſo comprize!

w grievous is it for to riſe from Bed,
Whereon I ſweetly now am laid!
eet are waſh'd, how ſhall I them defile!
Yet will I riſe. —— *Oh ſtay a while!*
How ſhall I riſe,
Lazineſs me doth ſo comprize!

VERSE 4.

e ſheweth what way Chriſt took, *to* rouze
t of her lazy Condition, *viz. by an* effe-
dealing with her Heart; *at which her*
ls are moved, both with grief at her own
eſs, and with deſire of enjoying his Company,
ſhe had ſo unlovingly, unmannerly and un-
fully requited.

The

The Words,

My Beloved put in his Hand by the of the Door, and my Bowels were m for him.

The Paraphrase.

While thus in Bed I lingring lay,
Having my Door still lock'd and shut,
No longer my belov'd would stay,
But in himself his Hand he put:

In at the hole he put his Hand,
And with his Key *unlockt the same.*
His Key did strait my Heart command,
And all my ease did soon unframe.

Grief then did give a sudden smart
To me, because of lazines:
Sorrow did seize upon my Heart:
Shame did my very Soul distres.

My Bowels moved were *within,*
That him without I thus should keep;
That I should treat so ill with him:
Tears then besprinkled all my Cheek.

VERSE 5.

ſheweth what Effects the touching of her , by the Spirits effectual working, had up- ; the firſt *whereof is, that* ſhe obeys his *and riſeth to open her door to him.*

The Words,

oſe to open to my Beloved, ——

The Paraphraſe.

I roſe, *to open unto him;*
ſt, in haſt ; to him I ſay:
gh the Lock *by him unlock'd had been,*
ll the Bolt *within did ſtay.*

it's true, could opened have, if he
me had pleaſed for to do ;
id not think fit that that ſhould be ;
id the ſame leave me unto.

Ibid.

ſheweth another effect that followed on touching her Heart ; that no ſooner did hold on the ſame to open it to him, but d ſome ſweet outpowring of the influ- f the Spirit *upon her undertaking : Chriſt*

giving

giving her thus ſome ground of hope, though he was gone away, yet it was not ever, nor in wrath.

The Words.

——— And my Hands dropped Myrrhe, and my Fingers with ſweet ing Myrrhe, upon the handles of Lock.

The Paraphraſe.

Up then I roſe,
And no more lingering, no more time did loſe;
And on the bolt my hands I put,
To open my hard Heart, which had ſo long bee

Whence ſtrait aroſe
A ſmell ſurpaſſing the moſt pleaſant Roſe:
Sweet-ſmelling Myrrhe my Hands di
And from my Fingers, *as they touch'd* the Loc

My Graces then
Unto their former vigour came again;
And that ſweet balmy Myrrhe my Hea
Did heal, and made its lazy ruſt for to depart.

VERSE 6.

he Bride ſheweth that ſhe effectually at laſt ſuc-ed in opening her Heart to Chriſt: *but dly diſappointed, when ſhe finds that he was drawn and gone.*

The Words.

opened to my Beloved, but my Beloved withdrawn himſelf, ——

The Paraphraſe.

My Heart then patent did I lay,
And open make *by* Faith *and* Love;
That my beloved enter might and ſtay,
And not from thence remove.

But my Beloved, *ah alaſs!*
Withdrawn had himſelf *from me*;
And had remov'd his Preſence from that place,
That him I could not ſee.

Ibid.

e ſheweth, that when ſhe miſſed her Belo-how with grief *ſhe* reflected *on her* by-lazineſs *and evil Carriage towards Chriſt.*

The

The Words.

—— My Soul failed when he spake ——

The Paraphrase.

Oh then my Soul did fail,
When I reflected on my Carriage past,
My Heart did faint and was agast;
But Oh Repentance scarce could then prev

When I did think upon
My keeping him so long without my door;
My Soul did grieve and weep therefor
And sadly did its lazineſs bemoan.

Ibid.

She sheweth, that she used *all* Means
Duties, and yet found not Christ.

The Words.

——— I sought him, but I could not
him: ———

The Paraphrase.

Yet lest despair should me o'rethrow,
From Hope *I comfort sought to find*
Unto my weary mind;
From place to place resolving for to go
'Till I of my Belov'd should know.

From Duty *unto* Duty *I did run:*
I Ordinances *did frequent;*
My time I therein ſpent.
But Oh alas! my Duties he did ſhun:
And I in vain that race did run.

Ibid.

She ſheweth, how ſhe did fall about the Duty Prayer; *but ſtill ineffectually.*

The Words.

——— I called him, but he gave me Anſwer.

The Paraphraſe.

Then I my ſelf betook to private Prayer,
And therein with him wreſtle did;
Thinking to find him there:
But Oh alas! from me his Face he hid.

I weep'd and wail'd, and upon him did call:
But I had him diſpleaſed ſo,
That he would not at all
Me hear, *but without* Anſwer *let me go.*

VERSE 7.

She ſheweth how ſhe betook her ſelf to the lick Miniſters *of the Church, and how ſad a* pointment *ſhe got from them; when inſtea* aſſiſting *her and comforting her in her diſt* they *did harſhly deal with her, eſteeming her* Hypocrite.

The Words,

The Watchmen that went about the found me, they ſmote me, they wounded the Keepers of the walls took away my from me.

The Paraphraſe.

At laſt unto the Miniſters *I went,*
Thoſe Watchmen, *who God's City watch*
Unto them utt'ring my complaint,
Hopeful of comfort, and of ſome diſpatch.

I told them how my lazineſs had been
The cauſe of all my ſad diſtreſs,
How it had ſeparate between
My Love and me, which did me ſore oppreſs

But lo, whilſt comfort I from them expect,
Nothing but grief I from them got:
For they not only me neglect,
But did imbitter *and make ſad my lot.*

Unto the bottom they did ſearch my Wound,
Not for to cure, but hurt the ſame;
As I unto my ſorrow found,
For it ne're to my very Vitals came.

By their rude Hands *I cruelly did ſmart;*
For having once found out my ſore,
They ſmote me, *and* did wound *my Heart,*
Imbittering my life ſtill more and more.

Yea, theſe ſame *Keepers* of the *Walls* did take
My very Veil away from me;
Striving infamous me to make,
And a meer formal Hypocrite *to be.*

Profeſſions veil, *I ſay, (which I do wear*
In token of Subjection
Which I unto my Husband bear,)
They judged that I only did put on,

To hide my Sin and my Hypocriſie,
And therefore took the ſame away;
Thus blemiſhing my Piety:
At which my Soul did quite almoſt decay.

ing occurrs to me which might give more light
ſence and meaning of this Caſe of the Bride,
is ſet down in this place, except I ſhould go
ularly thorough each Expreſſion thereof; which

being but tedious to do, after the pains I have t
to make the meaning clear in the *Paraphraſe*, I
bear here to add any thing further.

VERSE 8.

The Spouſe, though diſappointed by the Wo
men, *yet giveth not over, but, in this plac*
takes her ſelf to the uſe of mutual Fellow
with thoſe which ſhe thinks to be Saints, th
may have their help for the recovery of Ch
preſence.

The Words,

I charge you, O Daughters of Jeruſa
if ye find my Beloved, that ye tell him t
am ſick of love.

The Paraphraſe.

O Zions Daughters, *who have ſeen*
Our glorious King,
(For he amongſt you there doth ſtay,)
I pray
That ye endeavour would him for to ſee
On my account;
And my ſad caſe to him recount,
And how I long for his ſweet company:

How I ſtill toſſed am and griev'd,
And unreliev'd:
He acceſs doth to me deny,
Yet I
Am ſick of love, *and pained at the heart,*
With hope delay'd,
Though every mean I have eſſay'd,
His abſence thus moſt ſadly makes me ſmart.

e Spouſe in this place is ſick of love, after ano-
nanner than ſhe was in *Chap.*2. *Ver.*4. for there
s ſick, becauſe over-power'd with love, becauſe
longing ſhe hath for the ſame, as being under
tion, and without any ſenſible Manifeſtation
of. So that by *Love* here, is meant, the Love
ire; but in the former place, the love of Com-
nce.

The Daughters of Jeruſalem.

VERSE 9.

e *Profeſſors of Religion anſwer the Bride's*
e, *by way of* Queſtion, *deſiring her to ſhew*
ein the Excellency of Chriſt, *above all*
d *Enjoyments*, doth conſiſt.

The Words,

hat is thy Beloved more than another
ed, O thou faireſt among Women?
t is thy Beloved more than another Be-
, that thou doſt ſo charge us?

The Paraphraſe.

O faireſt among Women, *beauteous One,*
Fair, though with grief oppreſt ;
What makes thee thus ſo ſadly for to groan ?
Wherefore art thou ſo much diſtreſs'd ?

What, what is thy Beloved more than ours,
That us thou chargeſt ſo ?
Hath he more Riches, Grandeur, or more Power,
Than others, on thee to beſtow ?

What is his Beauty, what his Comlineſs,
That thee enamours thus ?
If it be ſingular, pray then expreſs,
And evidence the ſame to us.

ANNOTATIONS.

Sometimes God will make thoſe that tru
him, the more lovely to others, the more th
rupt Miniſters ſeek to defame them : So we ſe
the Watchmens wounding her, marrs not the D
ters Eſtimation of her. And indeed the Brid
is like the wounded Perſon, *Luke* 10. 31, &c.
the *Samaritan* ſuccoured, when both the *Pri*
Levite had paſſed by him.

It may ſeem ſtrange, that thoſe who profeſs
gion, and the Knowledge of Chriſt, ſhould be b
in here as ignorant of Chriſt's Excellency, and
fore queſtioning the Bride about it. But I A
1. That there are many who are born and
the Church, who believe and profeſs the Ch

igion, not becauſe they know the truth of it, becauſe it being the generally received, profeſſed, authorized Religion, they have never queſtioned and theſe cannot but be very ignorant of the th thereof, and it's like the Daughters of *Jeru-m*, who here ſpeak, are ſuch. Neither doth it tradict this, that in the former Verſe the Spouſe ſpeak to them, as thoſe who were intimately uainted with the ways of God, when ſhe intreats ntercede with Chriſt for her: For (beſides that Spouſe there ſpeaks only hypothetically, ſaying, ou find him,) we know that we muſt charitably ge of thoſe, whom we have no certainty to be Chriſtians; and ſo doth the Spouſe there.

2. Poſſibly the Daughters of *Jeruſalem* only k thus, that they may learn more of Chriſt from by provoking her to deſcant upon his Excel-y, whom they knew to be much acquainted and erienced in the ways of God.

The Bride.

VERSE 10,11,12,13,14,15,16.

he Spouſe, in Anſwer to the Queſtion of the ghters of Jeruſalem, *falls out in* commend. and Deſcribing her Beloved, *in a ſweet, , deep and pathetick manner, ſhewing that ift is, without all compare, the only Object of ight: This ſhe doth, both in the* general, *pre-*

ferring him to all others, Ver. 10. *and in ſp*
cial, *deſcending to ſeveral particulars, comme*
ing his Head, i. e. *his Divinity*; *and his* Loc
i. e. *his Eternity*, Ver. 11. *commending his* Ey
i.e. *Omniſcience*, Ver. 12. *commending his* Chee
i. e. *his Holineſs*; *and his* Lips, i. e. *his Tr*
and Word, Ver. 13. *commending his* Han
i. e. *Omnipotence*; *and his* Belly *or* Bowe
i. e. *his Loving-kindneſs or Mercy*, Ver. 1
commending his Legs, i. e. *his Providedce*; a
his Countenance, i. e. *his Majeſty*, Ver. 1
and laſtly, commending his Mouth, i. e. *his Co*
pany, Ver. 16. *After which ſhe gives again* a
general Commendation *of him.* Ibid. C
cluding with an Exclamation *to the Daughte*
of Jeruſalem *to conſider what ſhe had ſaid*
Ver. 16. *likewiſe.*

The Words,

My Beloved is white and ruddy, the chief
among ten thouſand.

His Head is as the moſt fine Gold, his Loc
are buſhy, and black as a Raven.

His Eyes are as the Eyes of Doves by t
Rivers of Waters, waſhed with Milk, a
fitly ſet.

His Cheeks are as a bed of Spices, as ſwe
Flowers; his Lips like Lillies, dropping ſwe
ſmelling Myrrh.

H

His Hands are as Gold Rings ſet with Be-
l; his Belly is as white Ivory overlaid with
phires.

His Legs are as pillars of Marble, ſet upon
ckets of fine Gold; his Countenance is as
banon, excellent as the Cedars.

His Mouth is moſt ſweet; yea, he is alto-
ther lovely. This is my Beloved, and this
my Friend, O Daughters of Jeruſalem.

The Paraphraſe.

V. 10.

whom I love, and who doth not diſdain
, though unworthy, for to love again,
beauteous all. *In him there's no ill feature;*
n thouſand times more fair than any Creature:
's white and ruddy, comely to behold;
rough all eternity cannot be told
e thouſand part of his Perfections rare,
is the Ocean of what's good and fair:
uth, Goodneſs, Love and Beauty, all do ſpring,
d run, each in his Conduit, from him.

V. 11.

s Head is like a maſs of pureſt Gold,
ld I do ſay, becauſe I do behold
ught purer here on Earth. But O mine Eye
h dazle, when on his Divinity
x the ſame! What Myſteries are here!
at glorious Wonders do to me appear!

A glorious Three-One Eſſence *I conceive,*
Which for to be the Fountain I perceive
Of Being, and its qualities; yet here
Imbodied to concenter doth appear:
The God-head *with* Humanity *doth meet,*
As Head and Body, and makes him compleat:
Thus is compos'd this rare and lovely One,
For whom I now ſo earneſtly do groan.

Ibid.

His Locks are buſhy, *on his Head he wears*
Thouſands of Ages, myriads of Tears;
Eternity it ſelf, could it be told,
Than this moſt beauteous One is no more old:
Yet though ſo old and ancient he be,
Yet his unwrinkled Head, could we it ſee,
Hath no white Hairs thereon; he's youthful all,
The hoary Head can never him befall:
For though becauſe of his duration, he
The ancient of days be ſaid to be;
Yet if without a Metaphor we ſpeak,
We muſt confeſs that Day, Month, Year and Week,
Do not agree to him, and therefore he
Can never ancient be ſaid to be:
For why, without Succeſſion he exiſts,
Firſt, Middle, Laſt with us, do all perſiſt
Alike with him. Eternity will ne're
Cauſe him one aged Wrinkle for to wear:
His Head we'll never white and hoary ſee,
But Raven-black *it evermore will be.*

V. 1

V. 12.

His Eyes tranſparent are and clear, *like to*
The *meek and fervent* Eyes of Doves, *which do*
Themſelves in Rivers bathe, *and Waters clear,*
Or waſh'd with Milk, *moſt lovely do appear:*
So his Omniſcience is. All things that were,
Things that ſhall be, or now already are,
Are patent unto him; nothing doth lye
So hid or latent, but he doth eſpye;
Yet though ſo clear, ſo merciful he is,
That though he many things doth ſee amiſs
In us his Servants, yet he tempers ſo
His piercing Looks with Love, that he doth know
How of our frailty to conſtruct aright,
Tho' there's no fault that doth eſcape his ſight:
For why his Eyes are fitly ſet and plac'd,
And with a ſweet vivacity are grac'd;
All things he views in Juſtice, *yet he doth*
View the ſame things in Mercy *and in* Love.

V. 13.

His ſweet and lovely Cheeks, are like unto
A Bed of ſweeteſt Spices, *there which do*
Flouriſh and grow; or like to pleaſant Flowers
Which neither want the Sun, nor moiſtning Showers:
Such is his Sanctity and Purity divine,
All that is ſweet or fair, doth there combine
To make it lovely; all Perfections meet,
To make this rare Perfection compleat.
His Cheeks a Garden are, where nought doth breed
But Flowers and Spices; no unſav'ry Weed

Therein

Therein doth grow. The Wicked are debarr'd
From out the ſame. Thence filthineſs is barr'd.
The Saints alone, who holy are and fair,
As Bees unto theſe Flowers do repair,
And ſuck from out the ſame that Honey which
Doth drop from thence, and there abound ſo much.

Ibid.

His Lips like Lillies are, from whence doth drop
Sweet-ſmelling Myrrh, *as if its native crop*
Were there. Thus is his true and pureſt Word,
Which doth all Soul-refreſhing Truths afford:
His Truth and his Veracity is ſuch,
As none can love or wonder at too much:
Here all ſweet-ſcented Balſam-Shrubs do grow;
Whate're is fit and worthy for to know,
Is here ſet down at large; here we may ſee
The lineaments of true Divinity:
Each Truth in beauty th' Lilly doth excell,
And ſweeteſt Myrrh in its moſt pleaſant ſmell:
Myrrh drops from every Twig, and every Leaf,
A Cure is here both for the blind and deaf,
The wounded and the maim'd, the lame and halt,
Sure Remedies are here for every fault:
Here grows the Balm of Gilead, *and hence*
We Remedies may have without expence.

V. 14.

His Hands are like to Gold Rings, wherein are
Beryl and Stones of value, *which by far*
In Vertue our aſtoniſhment exceed,
Such is his Power, wherein we Wonders read.

In his Almightiness, All-potency,
What Acts, what Feats, what Wonders do we see!
All which do his Omnipotence adorn,
As Stones of value, which are therein worn.
By this great Power of his, as we may see,
Great Wonders for his Church performed be.
Thus though so vast his Power, yet doth it prove
Like to a Marriage-Ring of Love,
Wherewith he doth his Saints espouse and take,
When he of Mercy makes them to partake.

Ibid.

His Belly is like bright Ivory,
Indented all with Saphires *curiously*;
Where brightest white concurrs with purest Blew,
And making a most rare and lovely Shew.
Such are his Bowels, his Compassion,
And Loving-kindness unto every one
Who him do fear. Their pleasant Aspect doth
Their richness emulate. Such is his Love,
His wondrous Love and Mercy unto those,
Who do their trust and hope on him repose.

V. 15.

His Legs as Pillars are of Marble strong,
Which Sockets of fine Gold do stand upon.
His steddy and unerring Providence,
The Methods in the which he doth dispense
And govern every thing, are wise and sure,
Fac'd on a Basis that will ay endure.
Each step he gives is stately, sure and rare,
And like himself admirable and fair.

He walks on Gold, his Feet is of the ſame,
Of pureſt Gold compoſed is the frame
Of his harmonious Providence; whoſe Wheels
Are Love and Wiſdom, which do never reel,
Break, or fall off, but ſpeedily do run
Much ſwifter than the Chariot of the Sun.
Thus, as his Head is Gold, ſo are his Feet;
Thus all his Parts concenter and do meet,
In ſhewing his Excellencies ſo rare,
With whom none can in Comelineſs compare.

Ibid.

His Countenance or Stature looketh like
To ſtately Lebanon, *which doth delight*
The Eye, and giveth a moſt glorious Show,
Like to the Cedars *which thereon do grow.*
Thus is his glorious Majeſty divine,
That bright and glorious ſparkling which doth ſhine
From his Perfections, in one unite,
Thus making all his Attributes compleat.
But if each part of him be wonderfull,
Then oh what ſhall I think when to the full
His proſpect I adventure for to take,
And a reſemblance of him for to make!
When unto Lebanon *him I compare,*
Which is o're-grown with Cedars tall and fair,
I infinitely ſhort do fall of him,
And do not to the thouſand portion climb
Of his ſurpaſſing ſtately Stature, which
Doth Heaven itſelf ſurpaſs by very much.

V. 16.

His Mouth is ſweet; *it is the very Hive*
Of ſolid ſweetneſs: Who-e're ſhall dive

There

rein, will soon the sweetest Honey loath,
find Earths pleasures all to be but froth:
olid sweetness, pleasures all combine,
ing in this center so divine;
joys, myrth, raptures, here in one do meet
company and fellowship so sweet:
other sweets without this are but Gall,
this alone makes up the want of all.

Ibid.

oh why do I thus his worth recount
arts and parcels! He doth so surmount
ongue and thoughts of Men (yea, Angels all,)
infinitely we below do fall
hat is due to him; for we are struck
e blind, when to his excellence we look.
rays do dazle both our thoughts and mind,
leave our words myriads of miles behind;
refore we must contented be to speak
neral terms, and leave off to seek
dive too far into this Mine, lest we
se our breath and life, and stifled be:
therefore shall I say, but that he's fair,
ely and lovely, without all compare?
aven and Earth can make a rare complexion,
out one stain, or the least imperfection;
, here it is, it in this Prince doth shine,
altogether lovely, *all divine:*
altogether fair; his beauty's such,
one can be enamour'd of too much.

Ibid.

this is my Beloved, this is he,
aughters of Jerusalem *who be;*

This,

This is my Friend, who now from me is gone,
For whoſe ſad abſence I ſo ſadly groan:
This, this is he, for whom I did deſire,
That you in my behalf would now enquire:
This, this is he, and have I not, think ye,
Good cauſe to weep, while abſent he's from me?
Is he not worth the ſeeking? Have not I
Good cauſe of ſorrow, when he doth deny
His lovely preſence? Ought I not to pray,
And cry, and wreſtle, while he ſtays away?

ANNOTATIONS.

This *Paraphraſe* being, as I judge, ſufficiently p
copious and expreſſive of the meaning of thi
rapture of the *Bride*, it were needleſs to ad
thing here. And for any various reading, I fin
any variation in our Tranſlation from the Or
ſo momentous, as to make any remarkable
rence in the ſence; only we may mark, that t
riginal word, *ver.* 4. which we render Belly,
be better rendred Bowels, it being the ſame
which is rendred Bowels, *ver.* 4. and elſewh
Scripture, as *Iſa.* 63. 15. & *Jer.* 31. 20. So t
know no reaſon why it ſhould be altered in this
We may likewiſe obſerve, that the word
which we tranſlate *Gold*, *ver.* 11. is a far dif
word from זָהָב, which properly ſignifies
whereas this word in the 11th. *verſe*, ſignifies
perly a Maſs of Gold, or Mine of Gold; wh
more emphatick, conſidering its myſtick me
than meerly to ſay *Gold*.

CH

CHAP. VI.

The Daughters of Jeruſalem.

VERSE 1.

The Daughters of Jeruſalem, *having heard ntively the Excellencies of Chriſt ſet out by Spouſe, they come in again here with a* new ſtion.

The Words,

Whither is thy Beloved gone? O thou faireſt ong Women, whither is thy Beloved turn- ſide? that we may ſeek him with thee.

The Paraphraſe.

et, thou haſt good cauſe, if it be thus,
cauſe thou haſt; but pray ſhew unto us,
e this rare Mirrour of Perfection's gone,
hoſe ſad abſence thou doſt juſtly groan:
whither is he gone? if thou doſt know;
ur Beloved he's become alſo.

INC. PAGINATION

O faireſt among Women, unto whom
None can in comelineſs compare, among
All thoſe Religion who profeſs, of thee
We do intreat informed for to be,
Where thy fair beſt beloved ſtays, and where
He is accuſtomed for to repair:
This ſhew to us, and we will bend our mind
And thoughts with thee, to ſeek, until we find
This matchleſs One: We'll diligently ſeek,
And uſe all means we can, till we him meet:
We'll ſpare no toyl, no labour, and no pains,
In this our ſearch, ſince ſuch admired Gains
In finding him, abundantly repays
The toyl and labour of ſome Weeks or Days:
Wherefore we thee intreat to us impart,
Whither he went when he did laſt depart.

The Bride.

VERSE 2.

The Bride is not long in anſwering them, (as being glad of ſuch an opportunity of edify them) ſhe ſhews them, that though he be w drawn from her, as to his ſenſible preſence; y he to be found in the Church, which is Garden.

The Words,

My Beloved is gone down into his Garden, the Beds of Spices, to feed in the Gardens, d to gather Lillies.

The Paraphraſe.

Beſt-beloved *is not gone far away,*
ut in the Church doth ſtay:
o that pleaſant Garden *there of his*
He's gone, and there he is:
d to each ſev'ral Congregation,
Thoſe Beds of Spice, *he's gon:*
hem he's gone to ſtay and feed, and there
o gather Lillies fair.
theſe ſev'ral Gardens *he is gone,*
or ſuch they are each one:
y he's gone to view the Spices *there;*
hither he doth repair,
Believers ſav'ry Grace to feed,
r pleaſure, not for need:
con he feeds, and, as it were, doth eat
f that moſt pleaſant Meat:
he delights poor Souls for to convert,
nd captivate their heart;
hough they were but poyſonous Weeds before,
prove they ſuch no more;
is ſweet touch them Lilly-white doth make,
nd all ſtains from them take:
is his work, his Elect to invite,
d them to ſave *and* keep.

VERSE 3.

The Bride *(having ſatisfied the Daug Queſtion)* comforts *and ſtrengthens her ſelf* the aſſurance of her intereſt in Chriſt; *ing, that though he be abſent as to ſenſe, yet* he is preſent in the Church, *and* with o of the Saints.

The Words,

I am my Beloved's, and my Beloved is m he feedeth among the Lillies.

The Paraphraſe.

My God is abſent, and from me away,
His coming he doth long delay:
What then?
He'll come when he thinks fit agen.

Away diſtruſtful Thoughts! for why, I k
My God caſts me not off; no! no!
He will
All my deſires at laſt fulfill.

For why, I know that My Beloved is
Mine, *mine, and* I again am his:
Here, here
Is that which may remove all fear.

And though at preſent him I do not ſee,
Yet know I where he ſure will be;
Lo, lo,
Amongſt the Lillies he doth go.

There he doth feed, and doth himſelf ſolace,
In viewing of Believers Grace:
There he
Great pleaſure taketh for to be.

Amongſt the Saints, thoſe lovely Lillies fair,
He ſtays, and in their Graces rare
He doth
Delight, ev'n in their Faith, Hope, Love.

Theſe fruitful Graces give a pleaſing ſmell,
Which doth the Lillies ſcent excell:
On which
He feedeth and delighteth much.

his *Verſe* is the ſame in effect with *Chap.* 2. *Ver.* 16. therefore I have not altered the Paraphraſe. the words being ſufficiently made perſpicuous, ikewiſe the words of the preceding *Verſe*,) I de-rom ſaying any thing in order thereto.

The Bridegroom.

VERSE 4.

Christ, after the repulse he got at the Spous door, had been long silent; but now he breaks without any Preface, *and makes up all his for absence and silence, by his singular kindness, wh he manifests his love to his Bride; which kind appears in the warmness and sweetness of many and various Expressions. And* first, *this Verse: he commends her by a* threefold Co parison *of her,* viz. *to* Tirzah, Jerusalem, a a banner'd Army.

The Words,

Thou art beautiful, O my Love, as Tirz comely as Jerusalem, terrible as an Ar with Banners.

The Paraphrase.

Oh, oh my Love! what of thee shall I say?
Thou'rt excellent each way:
For lo in thee
The compend of Perfections all I see.

As pleasant Tirzah, *about which the Fields*
Delight and pleasure yields,
Thou'rt beautiful;
Thy very Aspect is of beauty full.

Like to Jerusalem *most comely, fair,*
Most pleasant and most rare;
Comely thou art
Without, within, and in each sev'ral part.

And as thou'rt comely, so thou dost appear
To strike with awe and fear
All who thee see,
And like an Army terrible to be.

Like to a banner'd Army *which doth stand*
Expecting the Command:
Such is thy shew
To all who ever rightly look on you.

Thou'rt each way beautiful, within, without,
And terrible throughout:
Thy Graces be
Like City and like Army unto me.

ANNOTATIONS.

Tirzah was a City of the Tribe of *Manasseh*, and ost pleasant City. It was the Seat of one of the gs of *Canaan*, as we see *Josh.*12.24. Afterwards ecame the Seat of the Kings of *Israel*, 1 *Reg.*14.17. 5.33. till *Zimri* burnt the King's Palace there; reupon *Omri* built *Samaria*. The word in the

Original comes from a Root, which ſignifies *acceptable*, which ſeems to import its delectableneſs.

It's probable that Chriſt inſinuates here three ſeveral Qualifications, ſuitable to theſe three Comparisons. For it's like that *Tirzah* hath been chiefly commendable, becauſe of its *Situation*, and the pleaſure of the Fields about it. And *Jeruſalem* hath been chiefly commendable, becauſe of its *internal regularity* and *beauty*, but above all, for the *Ordinances of God's Houſe*, and the Church of God. And we know how orderly, ſtately, but *terrible* a thing, an *Army with Banners* is. So that I judge, that hereby is ſet down the *external Beauty*, and *internal Comelineſs*, as likewiſe the *Awful* and *Majeſtick* (though Humble) *Carriage* of the Spouſe.

VERSE 5.

The Bridegroom, for explaining and illuſtrating of the Bride's lovely terribleneſs, ſhews a Proof thereof, (a very wonderful Inſtance indeed!) himſelf; which was, That ſhe did overcome him *or captivate and raviſh him with her beauteous commanding Perfections.*

The Words,

Turn away thine Eyes from me, for they have overcome me: ——

The Paraphrase.

Turn, turn away thine Eyes from me,
Which sparkle and so ardent be;
Them turn away,
I thee intreat and pray,
For they have wholly me o'recome *to day*.

Herein thou'rt terrible to me;
For always when I thee do see,
I ravish'd prove:
Thy sight me so doth move,
That overcome I'm by thy Faith and Love.

By these most noble Graces, *I*
Am Captive made, *and cannot fly*;
Thy Faith and Love,
The two fair Eyes do prove,
Which me so hold that I cannot remove.

From out these Eyes, *lo I do see*
Thy other Graces now at me
So far to burn,
That I thence can't return:
Thy Eyes oh therefore from me do thou turn!

Ibid. & VERSE 6, 7, 8, 9.

Christ, *for the Spouse's further Comfort and Confirmation*, falls out in commending her, *as had done before*; *yea*, *to shew that* (*notwithstanding*

ing her ſoul ſlip and fall) his Love was ſame to her, and not changed from what it before. He commends her here in the ſame wo that he had done Chap. 1. Ver. 1, 2, 3. *And he doth not repeat here the whole Commendat ſet down in that place, yet to compenſe that, goeth on with a Compariſon,* Ver. 8, & *preferring her to all other Believers wh ſoever.*

The Words,

—— Thy Hair is as a flock of Goats th appear from Gilead.

Thy Teeth are as a flock of Sheep whi go up from the waſhing, whereof every o beareth Twins, and there is not one barr among them.

As a piece of a Pomgranate are thy Temp within thy Locks.

There are threeſcore Queens, and fourſc Concubines, and Virgins without number.

My Dove, my Undefiled is but one; ſ is the only one of her Mother, ſhe is the cho one of her that bare her: ——

The Paraphraſe.

V. 5.

My deareſt Love, thy ſelf thou doſt adorn
With a Profeſſion worthy to be worn:

th a Profession not ostentative,
which doth a most pleasant Prospect give.
y grave composed Carriage doth shew
at thy Profession is not false but true.
e to a Flock of Goats, *which do appear*
om fruitful Gilead, *and unto us here*
low most stately seem, ev'n so dost thou,
from a Mountain, cast a lovely shew.
y grave majestick Looks do seem to show,
at thou hast quite forsaken Earth below;
d what thou thus professest for to be,
not in shew, but in reality:
climbing up the Rocks, *thou dost ascend,*
m Earth, and dost unto the Heaven tend.

V. 6.

d though so humble and so grave thou be,
lo, what zeal *and ardency I see!*
u art not soft nor simple; no, not so,
en need requires, thou hast sharp Teeth to show;
this thy zeal thou dost so moderate
h cautious prudence, and just care, as that
u dost observe the circumstances all,
ich each occasion happen and befall.
y zealous Actions moderated so,
n like a Flock of Sheep (not Wolves) which go
w-white from out the washing, and which be
rn and cut so well and equally,
t there's nought on them of deformity;
d fruitful so, that barren there is none,
each thereof Twins beareth in its Womb:
zeal thus comely and thus fruitful is,
t what thou does, the scope doth never miss.

V. 7.

V. 7.

Thy modeſtneſs and ſhamefac'dneſs is ſuch,
That be thou but commended, thou doſt bluſh;
Or if ought that's unſeemly thou doſt hear,
Thy tender heart it pierceth like a Spear.
If ought thou do which ſeem to thee a ſin,
Though oft-times but apparent, then begin
There doth a modeſt bluſhing ſtrait, which ſwells
Thus thy chaſte heart, and on thy Temples *dwells;*
Dying with Red thy Modeſty ſo White,
Where Spangles red and white the ſight delight;
And like a piece of Pomgranate *doth ſeem,*
Whoſe Juyce Strawberry-red, whoſe Seeds like Cream
Appear to ſight; yet when thou bluſheſt thus,
By th' Locks *of Self-denial thou from us*
The ſame doſt ſtrive to hide, leſt thou ſhould be
Viewed by others who do look on thee.

V. 8.

Threeſcore there are of *Queens*; there are Fourſc
Of *Concubines*; there are of *Virgins* more
Than can be numbered. *Many do profeſs*
My Beauty for to know, ſome more, ſome leſs:
Some are true Saints, who yet in Grace are weak,
And want aſſurance of their ſtate; and take
The name of Spouſe not to them. Others are
More grown than they in Grace, and do not ſcarr
That holy name of Spouſe to take, whom yet
I ſeldom to my Bed of Love admit.
But ſome there are, whom I familiarly
Converſe oft with, whom I admit to ſee

Glory and my Majesty divine,
with me lye, and walk, and talk, and dine:
se seldom I my company refuse,
as my Wives and Queens indeed do use.

V. 9.

oh my Dove, my undefiled One,
, thou unto a matchless height art grown:
'rt singular indeed, thou'rt matchless, fair,
u art a None-such, one above compare:
Church thy Mother hath not one like thee;
ne of her Children can compared be
het, my Dove. Thou'rt the choice one of her,
o thee, and many Children more did bear:
Graces for the most part I do see
ll order'd, and in exercise to be:
u art, as 'twere, the Churches only one,
u hast in Graces others so out-done.

ANNOTATIONS.

There are some profane Wits, who will needs
e this Song an amorous Poem of *Solomon*'s to the
ise of *Pharaoh*'s Daughter; and therefore they
that there is here so much mention of Love-
ases, as *Dove*, *Spouse*, and *Love*, &c. and of
ens, *Concubines*, and *Virgins*. Let such sport
mselves in their own folly, until Destruction
take them. We rest in the Spiritual meaning;
I judge that the *Paraphrase* of the 8th. & 9th. Ver-
doth fully and clearly enough represent the
e.

It

It may indeed ſeem ſtrange that the Bride is co
mended here, even above all the *Queens*, *i. e.* t
who live in Communion with God; for who (
we think) can be preferred to ſuch, whom God
familiar with, as a Man with his Wife. I Anſw
That the Scope of the Scripture is, (as I take it) to
forth, to what a pitch and height of Grace and Vert
Saint may attain to; and therefore the Believer, wh
brought in here under the Notion of the Bride, is rep
ſented as the chiefeſt of Saints. Neither needs that
ſtrange, that one Saint get ſuch an Epithet ab
all others; ſince we ſee that *Job* gets juſt the ſa
Commendation, *Job* 1. 8. that the Spouſe gets he
where the Lord ſayeth, *that there was none like h*
in the Earth.

VERSE 9.

Chriſt having commended the Spouſe ſo hig
ly, to make it the more unqueſtionable, he brin
in a double Confirmation *thereof: The fi*
is in the following words; and it is taken fr
that eſteem *that others had thereof.*

The Words.

——— The Daughters ſaw her, and bleſſ
her, yea, the Queens and the Concubin
and they praiſed her.

Th

The Paraphraſe.

Daughters and the Virgins *did confeſs*
Than this no leſs,
And in their Hearts admiring thee,
In whom ſuch Beauty they did ſee;
They did expreſs
ſame, and bleſs'd thee *with all happineſs.*

Queens and Concubines *thee likewiſe ſaw;*
And ſtruck with awe
At thy perfections ſo rare,
And at thy Countenance ſo fair,
(Which Love doth draw
all,) thee prais'd *above all e're they ſaw.*

VERSE 10.

hriſt (in the next place) expreſſeth his own *em of her, as another proof of her excellen- which he doth by* four Compariſons *or Si- tudes.*

The Words.

Who is ſhe that looketh forth as the Morn- fair as the Moon, clear as the Sun, and ible as an Army with Banners.

The

The Paraphraſe.

Who, who is ſhe? who, who, that looketh forth?
Wherein we ſee ſuch worth;
Who to us here
Like to the Morning *doth appear:*
For ſtill ſhe doth more beauteous ſhow,
And comely grow.
She fair is as the Moon,
Which doth extinguiſh the Stars glory ſoon.

Yea like the glorious Sun *ſhe doth appear*
Moſt bright, moſt fair and clear.
She brings the day,
And makes the Night to flee away.
She likewiſe hath an awful ſhew
To all who view
Her Graces; which do ſtand
Like to an Army *under right Command.*

Like Morning *light ſhe doth in Grace* increaſe:
Than th' Moon *ſhes fair no leſs;*
And in the Night
Of trouble *great ſhe ſhineth bright.*
Yea ſhe's like to the Sun *ſo fair,*
Without compare,
In her Proſperitie.
And Army-like *ſhe always ſeems to be.*

VE

VERSE 11, & 12.

He giveth the reaſon of this Eſteem of her, h he takes from his own Experience, (re- ing therein v. 4, 5.) *ſhewing how He was ea, yea,* conſtrained *to return to her,* tho- h the vigorous acting of her Graces *and ues.*

The Words,

went down into the Garden of Nuts, to he Fruits of the Valley, and to ſee whe- the Vine flouriſhed, and the Pomegra- s budded.

r ever I was aware, my Soul made me the Chariots of Amminadab.

The Paraphraſe,

V. 11.

I can by moſt ſure experience ſay,
For when I went from her away,
That night, when I
By her ſecurity
Was lock'd and kept from out her Heart,
(For which ſhe ſince did ſadly ſmart)
Unto my Garden *I*
Did go to ſpye

How the young tender Nuts *did grow:*
I alſo went down to the Valley *low,*

To ſee how all the Fruits did there increaſe,
Leſt ought ſhould their juſt growth repreſs;
To look upon
The tender Plants each one;
Whether the Vine was flouriſhing
And Pomegranates budds *forth did bring.*
The Churches order I
Went thus to ſpye;
And for to view the Graces rare
Of other Saints, how they increaſed there.

V. 12.

There ſcarce I was, when I could not refrain
'Till I ſhould come to thee again.
My Soul did move
Me ſuddenly with love.
Or e're I was aware, thou didſt me ſo
Raviſh, that I behov'd to thee to go:
My bowels all did turn,
When thou didſt mourn.
Thy powerful Prayers reach'd mine Ear;
I raviſh'd was, when I the ſame did hear.

When I thee left it was a darkſome Night:
But ſcarce I left thee, when thy light
Appear'd to me
Fair as the Moon to be:
Yea or I know, thou didſt like Morning clear
Dart forth thy rays; and quickly didſt appear

To bring the clear days light,
Than th' Sun more bright.
Yea as an Army thou my Soul
illing Captive mad'ſt without controul.

hy my Soul was ſo enamoured
With thy Grace and Perfections hid;
Thy Faith and Love
Did ſo my Bowels move;
ainful exerciſing of the ſame,
owerful Prayers ſo upon me came:
That my Soul, e're I knew,
Was fled to you.
My Love to thee me up did lift
Aminadab his Chariots *ſwift.*

ve nothing to add to the Paraphraſe, but that e the laſt words of the 12*th.* Verſe, do clearly to ſome notable and famous Chariot-driver in dayes; or elſe to ſome Prince, who hath pleaſure in the ſwift running of Chariots, herefore hath had ſuch. However it be, the al meaning is patent.

VERSE 13.

iſt, having declared his eſteem of the and how he was in ſome manner con- to return to her; he adds now a pa- Invitation of her to come to him, *familiar with him, that he may delight*

himſelf more nearly and fully, with the ſight her Perfections: And ſeeing her Modeſty *ſhamefac'dneſs* did Object, *that there was thing in her worthy his noticing her*; he anſw *that, by ſhewing that he would ſee a notable ſi in her,* viz. *her Graces ranked and marſh up,* as two Armies or Camps, *both as to t Order and Number.*

The Words,

Return, return, O Shulamite! return, turn; that we may look upon thee: W will ye ſee in the Shulamite? As it were Company of two Armies.

The Paraphraſe

Return, return, O Shulamite, *to me,*
For lo I do return to thee;
Thou who in Salem *City dwells,*
Who Mortals all excells:
Return, return to me,
That I may look with joy on thee;
That I may view thy Graces rare,
And look upon thy Countenance ſo fair.

What will you ſee? what will you ſee in me!
Wherein no Vertues true there be:
Thus thou doſt ſpeak; but ſay not ſo,
For I the contrary know.
Lo, lo, I ſee in thee
Of Vertues a vaſt Company.

Lo, like two Armies *they appear*
To all who thee do rightly know and near.

The Vertues of immediate Piety
Compoſe the Army firſt in thee;
Which doth in decent Order ſtand,
Still ready at command.
In th' other lo we ſee
The Vertues of Humanity,
Both theſe two Armies Love *obey:*
Love thoſe for God, and theſe for Man doth ſway.

Faith *is the* Muſter-maſter, *which aright*
The way them teacheth how to fight.
The royal Standard-bearer, Hope,
All mutinies doth ſtop.
The Armory, God's Word.
All Weapons doth to them afford.
Thus they do in their Poſture *ſtand,*
And Prayer *them the Word gives of command.*

will not, I hope, be thought unſuitable, that ve a little improved this Notion, of comparing Spouſes Graces to two Armies, or (as the He- hath it) Camps. By *Shulamite* is undoubted- derſtood a *Hieroſolumitane*, *i. e.* a Citizen or weller of the myſtical *Jeruſalem*, which ſome- s is called *Salem*.

CHAP. VII.

The Bridegroom

Continueth his Discourse.

VERSE 1, 2, 3, 4, 5, 6, 7, 8, 9.

Christ goeth on in his Commendation of the Bride, descending to the particularizing of ny of her Graces *and Vertues*, viz. *Her* i. e. *her Walk or Carriage*; *and her* Thighs *the Habits or Principles of her Carriage Conversation*, V. 1. *Then her* Navel, *i. e. spiritual fructifying Quality*; *and her* i. e. *the Matrix or inward habit of Grace*, *Then her* Breasts, i. e. *her growth in Grace usefulness for the good of others*, V. 3. *The* Neck, i. e. *her Faith, Magnanimity and tual Valour*; *her* Eyes, *i. e. her Understa or Wisdome*; *and her* Nose, i. e. *her Saga Foresight*, V. 4. *Then her* Head, i. e. *her H*

her Hair, i. e. *her Christian Profession*, V. 5. *which Commendation of the Bride, he nds to add several* Aggravations of her helineſs: *The* firſt *of which is an* abrupt reſſion, *crying out, that he was captivated ſtibly by her Graces; in the cloſe of* V. 5. ſecond *is a raviſhed and* tranſported-like reſſion, *containing a general Commendation e Brides Excellency*, V. 6. *The* third *is* an olification of the former Commendation, *ining his Reſolution to abide with her, both is ſatisfaction and her profit*, V. 7, 8, 9.

The Words.

HOw beautiful are thy Feet with Shoes, O Princes Daughter! the Joynts of Thighs are like Jewels, the Works of the s of a cunning Workman.

ny Navel is like a round Goblet, which eth not Liquor: Thy Belly is like an of Wheat, ſet about with Lillies.

ny two Breaſts are like two young Roes are twins.

ny Neck is as a Tower of Ivory: thine like the Fiſh-pools in Heſhbon, by gate of Bethrabbim: thy Noſe is as the er of Lebanon, which looketh towards aſcus.

Thine Head upon thee is like Car
and the Hair of thine Head like Pur
the King is held in the Galleries.

How fair and how pleaſant art thou,
Love, for Delights.

This thy Stature is like to a Palm-tree,
thy Breaſts to Cluſters of Grapes.

I ſaid, I will go up to the Palm-t
I will take hold of the Boughs there
Now alſo thy Breaſts ſhall be as Clu
of the Vine, and the ſmell of thy Noſe
Apples.

And the Roof of thy Mouth like the
Wine, for my beloved, that goeth do
ſweetly, cauſing the Lips of thoſe that
aſleep to ſpeak.

The Paraphraſe.

V. 1.

O Princely Daughter of the higheſt Prince,
Thy Carriage is able to convince
All who thee ſee, of thy high Progeny,
All is divine and princely that's in thee.
How beautiful *and comely* are thy Feet,
With Princely Shoes, *which for them are moſt met*
With a moſt grave, but yet majeſtick pace,
Thou walks; thy ſteps adorned are with Grace.

Ibid.

can it poſſibly be elſe; for why
habits of thy walk go not aſtray.
no, they moſt harmoniouſly are made,
fitted ſo, that nought thy walk impede.
s are thy Thighs, *they'r orderly compos'd,*
formed ſo that they cannot be loos'd.
y'r like to Bracelets, *or to Chains of Gold,*
rows of Jewels, *comely to behold.*
Work they're of no Novice; but of one
is the greateſt Artiſt *e're was known.*

V. 2.

as thy Walk is glorious; ſo thou art
ſt glorious within the hidden part.
well-ſhap'd Navel, (*who could it behold,*)
e a round Goblet *is, or Cup of Gold,*
of the choiceſt mixture; where both weak
d ſtronger Liquor do their portion make
hat mixture, which thy Graces water doth
ing in plenty to thee from above.
fructifying quality is ſuch,
none can think or wonder at too much.

Ibid.

s moiſture *from thy* Navel *doth deſcend,*
d to thy Belly *inwardly doth tend;*
y fruitful Belly, which is like an heap
the moſt fine and of the pureſt Wheat,

Such

Such is the Matrix, such the Habits, *where*
Thy Grace doth lye, and whence thy Vertues rare
Proceed and do spring forth. Thy moisture so
Thy habits fructifies, that thence doth grow
Many a Lilly and most comely Flower.
For when as once the fructifying Shower
Of th' Spirits divine Influences *sweet,*
With thy inlarg'd Capacity *doth meet;*
That mixture hath such Virtue therein, as
To be the chief, if not the only Cause
Of all thy fruitfulness. For when from thence
Moisture descends, and Virtue doth dispense
To the prepared costly Seed, which doth
Groan (as it were) for that shower from above:
Thence doth a Spring appear; the seed doth grow,
And send forth stalks and leaves, which have a show
Like unto sweet and lovely Lillies *fair.*
Such are thy actual Graces *choice and rare,*
Which from habitual Grace within proceed,
And whose sweet scent doth Lillies far exceed.

V. 3.

A great proficient in Loves School thou art,
With Graces stor'd and treasur'd is thy Heart,
Which yet thou dost as liberally impart.
Thy Breasts *in this are like two pleasant Roes,*
Twins of an equal size and height, which goe,
And run, and walk together, 'till they prove
Both fat, and fair, and great. Thus thou my Love
In Grace increasest still; until thou be
So stor'd therewith, that thou abundantly
Canst others feed, and yet thy self not want;
For thee to be a Mother *God doth grant,*

And thee doſt furniſh ſo, that thou can'ſt feed
Such Milk thoſe Babes who thereof ſtand in need.

V. 4.

Thy Grace is ſuch, that thou doſt never droop,
Nor ſuffer thy couragious Neck *to ſtoop;*
But with a valorous magnanimity,
Thou'rt proof againſt whate're difficulty
By Faith-built courage *doth appear to be*
Like to a ſtately Tower of Ivory;
Which doth contain a Shield againſt each Dart,
Which Satan, Sin, or Earth, throw at thy heart:
For each Temptation it can break the ſting,
And 'gainſt all griefs a remedy doth bring:
Thus is thy Faith, that uſeful Grace of thine,
Which proves a Tower ſtately and divine.

Ibid.

Thy humble piercing Underſtanding's ſuch,
That none can be enamour'd of too much:
Thy Wiſdom and thy Knowledge is moſt bright,
Radiate with pure and divine light:
Like Heſhbons *clear Fiſh-Pools, they are moſt fair,*
Which at Bethrabbim-Gate *are formed there:*
Such are thine Eyes, moſt bright, and mirrour-like,
Which do all thoſe, who thereon look, delight:
Wherein I view my Stature and my Face,
So clear and ſo unſtained is thy Grace.

Ibid.

Thy comely well-ſhap'd Noſe *appears to me*
Like to the Tower of Lebanon *to be;*

That

That fortified Tower, which doth ſtand
Upon the very Frontiers of the Land,
And looketh towards ſtrong Damaſcus, *where*
Our Syrian *Foes do chiefly all repair:*
Such is thy quick and ſharp ſagacity,
Which proves a ſtrong Defence and Tow'r to thee.
Thou keeps ſtrong Watch againſt thy cunning Foe,
And ſees each ſtep and motion he doth go:
His Actions, tho' far off, thou doſt foreſee,
And ſmells his Projects, e're they formed be.

V. 5.

Thy ſoar'ing Hope *above the Clouds doth reach,*
And doth it ſelf unto the Heavens ſtretch:
This is the Head *of all thy Graces, which*
Doth ſoar with thee, till Graces Throne it touch:
Like ſtately fruitful Carmel *it doth ſtand,*
And overlooks afar both Sea and Land:
A ſtately Proſpect this doth give to thee,
And makes thee things inviſible to ſee.

Ibid.

This to compleat, thy ſelf thou doſt adorn
With a Profeſſion worthy to be worn;
With a Profeſſion, not oſtentative,
But which doth a moſt pleaſant Proſpect give:
Thus doth thy Hair as lovely Purple *ſhine,*
With ſuch a Dye, and luſtre ſo divine,
That tho' the ſame thou hid'ſt, yet all may ſee
A divine ſplendour for to be on thee.

Ibid.

Thy luſtre is ſo fair and bright,
And me captivates ſo;
And I ſo much therein delight,
That I can't from thee go.

Thy Graces me ſo ſtrongly hold,
That I can't get away;
Nor from thy Arms me unfold,
But needs am forc'd to ſtay.

The King within the Gal'ries *ſo*
Is Pris'ner made by thee;
For when I offer for to go,
Away I cannot flee.

Thy Comelineſs like Chains doth bind
My Soul thus faſt to thine;
Thy Love and thy Affection kind
Keep me, without repine.

V. 6.

fair art thou, my Love, all beauties run
n thee, as Light and Heat do from the Sun:
fections all concenter do in thee,
thither flow, as Waters to the Sea.
t lovely features do in one combine,
ting in thy Countenance *divine.*
Parts, by an harmonious ſymmetry,
one Perfection do ſeem to be:
ou'rt all Delights; *Perfections all unite*
aking thee harmoniouſly compleat.

V. 7.

V. 7.

Thus is thy ſtately Stature, which is like
The comely Palm-Tree, *which doth ſo delight*
The Eye by its perpetual vernant Green,
So lovely and ſo pleaſant to be ſeen.

Ibid.

Like to the pleaſant Cluſters *thereof, thou*
Thy lovely pleaſant Breaſts *to me doſt ſhew:*
Thy ſweeteſt Love, and thy Affection
Taſtes ſweet to me, to whom the ſame is known.

V. 8.

And well I do it know; for oft thou haſt
Of that ſweet Juyce of thine me made to taſte;
Which me doth raviſh ſo, that I intend
In taſting of the ſame ſome time to ſpend:
For why within my ſelf I now did ſay,
I will not from this Palm-Tree *go away*
As yet, but will unto the ſame aſcend,
And taſte thoſe Cluſters *which it forth doth ſend;*
I'll take hold of its Boughs, and them will bend,
And ſurely then thy Fruits thou forth wilt ſend.
When I my preſence do impart to thee,
Undoubtedly thy Fruit will multiply;
Thou't ſend forth Cluſters in abundance then,
Whilſt in Embraces *I with thee remain:*
Thy Breaſts ſhall then, like Cluſters of the Vine,
Yield to my taſte a Liquor moſt divine.
The ſavour of thy Noſe *ſhall yield a ſmell,*
Which ſhall the choiceſt Apples *far excell.*

Mouth its Roof, or Palate *ſweet, ſhall be*
reſhful as the far beſt Wine to me.
breathings *and the* longings *of thy Soul,*
d pantings, *which the ſame do make to roul*
h Waves alternate, *flowing unto me,*
ll make thee most delightful for to be.

Ibid.

ſe breathings do of property pertain
my Beloved; *for ſo once and again*
u me didſt call. Wherefore this Wine ſo ſweet
th'uſe of none, but me, thou ought'ſt to keep:
breathing of thy divine love and light,
ng to none but unto me of right.

Ibid.

Wine doth down the Throat *moſt ſweetly go,*
therewith a ſweet liveline ſs doth flow
ll the ſame who taſte. Thoſe who do ſeem
o the World for to ſleep or dream,
runk they are with this far rareſt Wine,)
ne'retheleſs of Matters ſpeak divine.
Wine hath ſuch effect on all who know
ſame aright, that it doth to them ſhow
eridus Secrets, which them raviſh'd make,
of Idea's new thus to partake.
's Rarities, which Men admire and keep,
ſeem to them of Droſs an ugly heap:
hy, foretaſtes of Heaven they do get,
they almoſt Earth wholly do forget:
makes them ſpeak in Raptures, which do ſeem
hers but effects of ſleep or dreams;
ſe the effects of Wine, and of Strong-drink,
dly they do of this Secret think;

It

It is indeed a ſleep, a dream, of Wine
The true effect, but ſuch as is divine,
Not humane; there's no dreg of Earth herein,
It's purify'd from folly and from ſin;
Whatever thoſe think of it, who do want
That taſte themſelves, and ſo are ignorant
Of its effects and qualities divine;
Thus proves it with theſe breathings ſtrong of thine,
My deareſt Love; for though thou be aſleep
Thereby, yet doſt thou Myſteries then ſpeak:
And thus it proves with all whom I admit
To my Embraces; for then they with it
Are ſo o'recome, and ſick with divine love,
That falling into Extaſies, *they move*
Their lovely Lips, and raptur'd ſpeak of great
Myſterious Secrets; for they're then awake
Moſt truly, and at other times but ſleep:
But this a ſecret is for moſt too deep.

ANNOTATIONS.

Although I have endeavoured to be as perſpic
and full in the *Paraphraſe* as poſſibly I could;
there being ſome things which require ſome fu
clearing, I ſhall add a few words here, for illuſtr
one or two darker Expreſſions.

The word בִּטְנָהּ, *ver.* 3. which we tranſlate
Belly, is different from the word *chap.* 5. *ver.* 4,
which ſignifieth *Bowels*, and is a Feminine word,
properly is attributed to Women, and ſignifieth
Womb wherein the Child lyeth.

Heſhbon was the City-Royal of *Sihon* King o
Amorites, where undoubtedly there have been
tant, profitable, and curiouſly framed *Fiſh-*

Ponds; unto which the Spouſe's clear Under-
nding is here compared, for her diſcerning of
iritual things, and knowing to chooſe the good,
l refuſe the evil. *Heſhbon* is derived from a Root,
ich ſignifies to *excogitate*, as Artificers do, who
ke any curious piece of Workmanſhip; whence it
hat *Tremellius* tranſlates this place thus, *Thy Eyes
like to Fiſh-Pools* artificially made.

Bathrabbim hath been the chief and principal Port
Gate of *Heſhbon*, if we may lay any weight on its
mpoſition; for it is compoſed of two words,
ich are, *the Daughter of a Multitude*, i. e. a place
great confluence, where Multitudes uſe to be.

The Tower of *Lebanon* ſpoken of *ver.* 5. cannot
l be underſtood to be that ſpoken of, *chap.* 4. *ver.* 4.
ich is called the Tower of *David*. For that
wer of *David* appeareth to have been built with-
Jeruſalem, as the following words, where it is cal-
an *Armory*, do ſhew, if we compare them with
hem. 3. 19. where mention is made of the *Armory*
Jeruſalem. But the Tower here is built in *Lebanon*,
ards *Damaſcus*. Whether this Tower be the
e with that which is called *the Houſe of the Forreſt
Lebanon*, 2 *Chron.* 8. 3. wherein he put many
gets and Shields, 2 *Chron.* 9. 13. is hard to de-
mine. But *Lebanon* being on the North of *Judah*,
r to *Syria* (where Enemies ſoon broke out againſt
mon) it's not unlike that this Houſe hath been made
of as a *frontier Tower*; at leaſt ſome other Tower
h been built there, for preventing of hurt from
t hand. *Damaſcus* was the Metropolis of *Syria*,
is called, *Iſa.* 7. 8. the *Head* of *Syria*. Theſe
o dwelt there, were amongſt the moſt malicious
mies of *Iſrael*. And *Reſon* (whom God raiſed up

to be an Enemy to *Solomon*, 1 *King*. 11.24.) did re
in *Damaſcus*; ſo that *Solomon* had good reaſon to
watchful on that hand. Whereby we ſee in w
reſpect the *Bride*'s Noſe is compared to it, *i.e.*
Bride's watchfulneſs and ſagacity.

Carmel was a Mountain upon the Borders of *I*
nicia, and ſituate upon the Coaſt of the *Phenicia*
Mediterranean Sea, called in Scripture the *Great*
with reſpect to the *Red Sea*. It is mentioned
Tacitus, and others, as one of the pleaſanteſt
fruitfulleſt Mountains in the World. Its pleaſ
was ſingular both with reſpect to the ſhew it
afar off to the Eye, and with reſpect to the be
ful and great Proſpect which it afforded from its
for from thence one might have ſeen over much
Canaan and *Phenicia*, and on the other ſide
viewed the Sea to a great length. Its Fruitfuln
was ſo famous, that its Name turned Appellat
for any fruitful place. It is chiefly famous in Scri
ture, for what *Elias* did there, in gathering to
ther all *Iſrael*, ſlaying *Baal*'s Prophets, and pra
fing Rain, 1 *King*. 18.

Verſe 7, & 8. the *Bride* is compared to the *Pa*
tree. The *Palm-tree* is a moſt pleaſant Tree,
perpetual greenneſs or *vernancy*, *without the chan*
Leaves, for they do not fall off till the Tree begi
decay; and becauſe of its long duration, and be
ing thus ſome analogy to the ſo much admired,
fabulous, Bird, called the *Phœnix*, it gets the na
of φοῖνιξ, in the *Greek*. But the *Latins* denomin
it from its ſhew or appearance; for its Branc
being extended from it, as the Fingers are on
Hand, therefore is the Tree called *Palma*; fr
whence likewiſe its Fruit, from ſome ſimilitude t

to the Fingers, are called *Dactyli*, that is, *Dates*, Dates are the Fruit that it bears. Many *Natu-* write of this Tree, that they are divided into and *Females*, and that neither of them do bear except they be within ſight of one another; and, efore in *Egypt* they ſo plant them, that the Wind paſs from the Males to the Females; or other- they draw a Cord from the one to the other, them thus together, though at a diſtance: *Plinius* and other Naturaliſts tell us. *Cardanus* iſe relates, that in *Numidia*, at a City thereof *Data*, there were *Palms*, the Females whereof ſtill unfruitful, producing only the Stones of with a thin lean skin about the ſame, except Branches were cut off from the Males, and mong the Branches of the Females, whereby became exceeding fruitful. Now its very pro- that the Spirit of God here, and *Solomon* (to Natural Cauſes and Effects were better known any then living) hath relation to this Diſtin- of the *Sexes* in this Tree, when he ſpeaks of 's going up to the Palm-Tree, and his taking of the Boughs thereof; which ſeems yet fur- lluded to, when he ſays, *Now alſo thy Breaſts e like Cluſters of the Vine*, &c. As if he had ſaid, As *emale* Palm-Tree, ſo is thy Stature; and as Clu- *Dates* thereon (for what our Tranſlation adds, *pes*, is not in the Original,) ſo are thy *Breaſts*; the *Female* Palm-Tree is moſt fruitful when the is by it, ſo is it with thee when I am near thee; efore that thou may be the more fruitful, I have ed to go up unto thee, and take hold of thy s; by which thou wilt undoubtedly encreaſe rfully then, in ſuch ſort that thy Breaſts will

be as full of Sap and ſweetneſs as are the Cluſter
the Vine; yea, thy very Smell will be as ſweet a
ſmell of Apples, *&c.* Neither needs it it be ſtra
that in the middle of this Compariſon he ſpea
the Vine and Wine ſo much; for there is a Kin
this Palm-Tree which produceth excellent W
and is preferred to all other Kinds of them: An
like *Solomon* here hath reſpect to this Kind. I
deſcribe it in the words of *Thevetus*, and *J.*
ſtonus out of him, in his *Thaumatagraphia Natu*
Claſſ. 5. Cap. 32. *Eſt Palma vinifera in Æthiopi*
montorio, quæ eſt palmularum genere pulcherrima
proceritatem, ſive perpetuam viridatem ſpectes.
duntur duobus à terra pedibus, quo ſuccus inde elici
Hic vaſis terreis pro quotidiano potu excipitur, u
diutius conſervetur, modicum ſalis injiciunt; colo
conſiſtentia vinum album Campaniæ refert. And not
in *Ethiopia*, but in *India* likewiſe, and other E
Countries, doth that kind of Palm-Trees gro
Johnſton and others ſhew.

I am not ignorant that ſome *late Writers*
laugh'd at this Diſtinction of Sexes in this Tr
a meer *dotage* of the *Ancients*; and yet they
ſelves have given no ſolid or convincing Rea
the contrary, that I could yet ſee. It's true,
quality attributed to this Tree, at firſt view
ſeem very ſtrange. But it's true alſo, that
things at firſt ſeem ſtrange and almoſt incre
that afterwards are found true. And I am perſu
that if the ſtrange *qualities* of the *ſenſitive* and
Plant, and other ſuch Plants, were not unq
nable now by common experience to uſe in
Parts, they ſhould be reckoned by many meer
alſo. However I ſhall not aſſert the Truth o

nly repreſent it at leaſt as probable. One thing I ire of, that the ſpiritual uſe that I have made of is beyond Queſtion, *viz.* That Chriſt's Preſence a Believer, renders him Fruitful.

hat word in the 9th. Verſe, *For my Beloved*, is a abrupt Expreſſion, and may either be under- , *Of Chriſt's Friends*, whom he calls his Beloved; herwiſe it may be taken, *for Chriſt's ſpeaking of ſelf in the name of the Bride*; as if he ſhould ſay, ich Wine as thou allows to me only, who am eloved, or (when as thou ſpeaks) *my Beloved.* laſt ſence I have imbraced in the *Paraphraſe*, for eaſon, becauſe here all along is ſpoken of 's communicating his Preſence to the Believer, e Believer's communicating his Grace, *i. e.* the s, Longings, and out-goings of his Soul to : Now it would not run ſo currantly, nor can nderſtood ſo fitly, to underſtand this in the firſt as if the words ran thus, And the Roof of thy h (*i. e.*) thy Palate, or the Out-goings of thy ſhould be as the beſt Wine, for my Friends; for t-goings of the Soul are to be appropriated d terminate *on* none but Chriſt.

or the following Expreſſion, (which is ſome- dark,) and other Expreſſions in the fore-going endation of the Bride, I ſuppoſe they are per- nſly enough opened up in the *Paraphraſe*.

The Bride.

VERSE 10.

The Bride having now got Chriſt, as it w in her Arms, ſhe comforts *her ſelf in her U with him, and in the aſſurance of his love to her, the expreſſion whereof ſhe felt.*

The Words,

I am my Beloved's, and his deſire is wards me.

The Paraphraſe.

My Lord's now preſent, and with me doth
From me he'll not go ſoon away:
Oh then
He'll ſtay, and with me here remain!

Diſtruſtful Thoughts are fled! for this I k
That I am his; this he doth ſhow:
He will
Sure my deſires all now fulfill.

For why I know that my Beloved is
Mine, mine, and I again am his:
Here, here
Is that which ſwallows up all fear.

For his deſire is towards me, and he
Dearly and ſtrongly loveth me:
He doth
My Soul captivate with his love.

With Love-embraces faſt he doth me hold,
The ſweetneſs whereof can't be told:
Impart
To me he doth his very Heart.

The firſt part of theſe words we have *chap.* 2. . 16. & *chap.* 6. *ver.* 3. at both which times ſhe s under Deſertion, and yet ſhe comforted her ſelf her Union with him, although ſhe wanted ſenſible mmunion. But here ſhe hath both *Union* and *Com-nion.* So that it is clear, that as the firſt part of Verſe points at *Union*, ſo the ſecond at *Commu-*, in that Chriſt's preſent Expreſſions of his deſire d love was toward her.

VERSE 11, 12, & 13.

The Bride, enjoying Chriſt's company, is not yet tisfied, but deſires more of it; and for that end ves him a kindly and familiar Invitation, *de-ing him to go with her into the ſolitary Fields d Villages, where retired from all company and ſturbance ſhe may enjoy his company. The end d intent of this Invitation ſhe ſhews in the cloſe the* 12*th.* Verſe; *which is, that ſhe may by his*

preſence be helped in performing the neceſſary [duty] *of* Self-Examination, *and may be induced* [the] *more to hate, abhorr, and mortifie Luſts*; *and* [that] *ſhe may the more freely give him her loves*, i.e. [ex]*preſs her delight in him. Whereunto ſhe* [adds] *ſome Motives*, ver. 13. *to induce him thereto.*

The Words,

Come, my Beloved, let us go forth into the Field, let us lodge in the Villages.

Let us get up early to the Vineyards, let us ſee if the Vine flouriſh, whether the tender Grape appear, and the Pomgranates bud forth; there will I give thee my loves.

The Mandrakes give a ſmell, and at our Gates are all manner of pleaſant Fruits, new and old, which I have laid up for thee, O my Beloved.

The Paraphraſe.

V. 11.

Come, my Belov'd, *forth let us go,*
And let us lodge together, where
None ſhall of our Retirement *know,*
Where ſeldom any do repair.

The hurry of this frequent place
Doth hinder our ſociety;

And too oft puts me out of case,
To entertain thy company.

Come let us then go to the Field,
And in the Villages *let's lodge;*
For these a harmless pleasure yield,
There I the greatest will not grudge.

Come let us thither both repair,
Where none shall our Embraces *see;*
There I thy Face shall view so fair,
Without ought for to hinder me.

V. 12.

Thence we will early rise and go
Unto the Vineyards *there of mine;*
Where (thee assisting) I shall know
How flourish *doth the* tender Vine:

Whether the tender Grapes appear,
And how the Pomgranates *bud forth:*
Go with me, and I will go near,
And try what in them there's of worth.

My Graces all, if thou assist,
I'll try, and will examine well:
Then let not darkness me bemist,
Let me thy presence see and feel.

Ibid.

Come then, and I my Loves to thee
Will give, *and manifest the same:*

There

There let me have thy company,
Which will remove all grief and pain.

There I shall thy sweet Neck embrace,
And still with gladness great rejoyce;
I'll kiss thy Cheeks, and view thy Face,
And shall be ravish'd with thy Voice.

My heart will then all Idols hate,
And yield all sovereignty
To thee alone, without debate,
For all my love is fix'd on thee.

There all my loves thou shalt possess,
None shall thereof have any share:
Then openly I'll there express,
And no reproaches fear or care.

V. 13.

The Mandrakes *give a pleasant smell,*
The Fields sweet Flowers forth do bring,
Whose pleasant scent doth so excell;
These Signs are of more than the Spring.

For lo, moreover at our Gates
Fruits lying are, both old and new,
Which for thy coming there await:
The Summer *these, yea,* Autum *shew.*

Fruits of all kinds are there, which I
Did treasure up, and hide for thee,
Awaiting for thy company,
Which I have longed for to see.

Theſe are at hand, for they do lye
In plenty at our very Gates;
Which, whenſoe're thou comeſt by,
Thou at thy pleaſure mayeſt take.

Come then, Oh come with me away
To that retired pleaſant part
Which few frequent! Do not delay;
My loves I'll there to thee impart.

ANNOTATIONS.

The *Mandrakes* are ſweet-ſmelling Herbs or Flow-
s. The Hebrew word is derived from a word
hich ſignifies *delightful*, or beloved. Their Root
th ſome rude Repreſentation of the form of
an's Body; for which reaſon *Pythagoras* calls it
Θρωμόρφον, but as for thoſe Roots that are car-
d up and down under the name of *Mandrakes*,
ey are only the artificial Compoſure of Cheats to
t Money.

The *Believer* is ſaid here to have all manner of
eaſant Fruits laid up for Chriſt, both *new* and *old*;
hereby is held forth variety of Graces, and a thri-
ng and proſpering of Graces. A true Believer
reſerves the *old Stock*, and the *new Encreaſe*; both
e Talents, and their Income and Advantage. Thus
ery wiſe Chriſtian is that *good Scribe* mentioned
Matth. 13. 52. *which bringeth forth out of his treaſure*
ings new and old. Theſe two muſt ſtill go along
ogether; we muſt not loſe or diminiſh our *old Stock*,
lſe how ſhall we trade, or reap any advantage:
either muſt we loſe or *diminiſh the Encreaſe* thereof,
lſe to what advantage have we a Stock; we ſhall in
his be like him who hid his Talent in a Napkin.

CHAP.

CHAP. VIII.

The Bride Continueth her Diſcourſe.

VERSE 1, & 2.

The Bride putteth up an earneſt ſuit *to Ch for* further familiarity, *and that he would carry to her as a Stranger, but as an intim Friend, yea, as her Brother; ſhewing the* Moti *of her Suit,* viz. *That then ſhe ſhould not na or regard what others ſaid of her;* That *ſhe wo then endeavour to make others acquainted w him;* That *then the Ordinances of the Church wo prove edifying to her; And* that *ſhe would t treat him with all poſſible reſpect, and be loth offend him.*

The Words,

O That thou wert as my Brother, w ſucked the Breaſts of my Mother when I ſhould find thee without, I wou

thee, yet I ſhould not be deſpiſed.
would lead thee, and bring thee into my
thers houſe, who would inſtruct me: I
uld cauſe thee to drink of ſpiced Wine,
of the Juyce of my Pomgranate.

The Paraphraſe.

V 1.

hat thou would'ſt be to me as my Brother,
d not a Stranger to my weary Soul,
like him who the Breaſts ſuck'd of my Mother;
e ſhould then our ſweet company controul.

uld not then with ſhame be ſo oppreſt,
would it be unſeemly thought in me,
nas my love to thee ſhould be expreſt,
when familiar *I ſhould be with thee.*

ould not then ſo ſeldom ſee thy face,
to a corner ſhould thou be confin'd;
I ſhould both without, and in each place,
verſe with thee, whenas I ſhould thee find.

uld unſham'd thee kiſs, *and vent my love,*
d boldly with thee every where converſe;
ate're were ſaid of me, ſhould not me move,
nfidently would my loves *expreſs.*

hou were thus familiar with me,
e ſhould adventure me for to deſpiſe;
they in me thy Image *ſo ſhould ſee,*
they ſhould not as Hypocrite *me prize.*

V. 2

V. 2.

I should not then ashamed be at all,
But should into my Mother's House *thee bring;*
And there thy comliness shew unto all,
And there thy Praises evermore should sing.

I should make every one thy worth to know,
None of thy beauty should be ignorant:
I thee would bring, and as in triumph show
To all; none of thee should the knowledge want.

There thou should'st me instruct, and teach aright
Things divine for to know, and to perceive;
Thou should'st irradiate my Mind with light,
And of all Follies me should'st undeceive.

Thou should'st me teach the way wherein to walk,
And how to know thy Laws, and them observe;
How to behave in Deeds, *in* Thoughts, *in* Talk,
And how in life my Graces to preserve.

With all respect and care I should thee treat,
Whate're I had, should all be for thy use;
I should give all observance that is meet,
And not offend thee by fault or abuse.

Thou of the choicest, and the spiced Wine,
And of my Pomgranate *its pleasant Juyce,*
Should be made for to drink; each Grace of mine
Should be by me preserved for thy use.

ANNOTATIONS.

e Suit of the Bride, That Christ would be to
s her Brother, doth not, I judge, respect prin-
y *Christ's Incarnation*, but implies something
might have been by Believers obtained, even
before his Incarnation, and may be yet desired
ese who now love him: But that which is chief-
ended in these words, is the following forth of
ve-strain of the heart-longing for Christ's company,
Terms and Expressions that are in use amongst
It hath been ever thought unseemly for Vir-
too familiarly to converse with Men that are
gers, even though they are suited by them;
r Brethren and Sisters to be familiar, hath not
subject to mistakes. Thus the scope here, is
es, that Christ would condescend to be so
ly with her, as with boldness and without fear
ay converse with him. O (would she say)
hou would be so familiar with me, that I might
ently converse with thee, as a Woman with
rother; then should I not be so lyable to mi-
s as I am.
adds an Amplification of her Suit. It's not
Brother that I would have thee like, (saith
but him who sucked the Breasts of my Mo-
There are some Children who are of the
Father, yet born of diverse Mothers, as *Jo-*
Simeon, and *Dinah* were: But there are others
are both of the same Father and Mother, as
and *Benjamin*. So that the Spouse here means
ther in the nearest Relation, even as him who
lay

lay in the ſame Womb, and ſucked the ſame B with her.

That which we render, *When I ſhould find without*, is in the Hebrew only, *I ſhould find thee out*; the word *when* being ſupplied: So that ſence is this, That if thou wert as familiar wit as a Brother, then I ſhould have familiarity and lowſhip with thee, without as well as within every place I ſhould find thee, and converſe thee.

By *ſpiced Wine* (to which the Bride compare Graces) is either underſtood ſuch Wine as rally is ſpiced, as to its taſte, and *aromatick* ſuch Wine as Men purpoſely mingle with Spices make it the more ſavoury and wholſom, as hath the Cuſtom in theſe Times and Countries, *Pro* This latter I think more probably to be meant h

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VERSE 3.

The Spouſe holds out here, That ſhe got a turn and comfortable Anſwer to her Suit, C coming in a familiar way to her, *and gr her in his Arms, ſupporting her with his Left, comforting her with his Right-hand.*

The Words,

His left-hand ſhould be under my head, his right-hand ſhould embrace me.

The Paraphraſe.

, now I feel the Anſwer of my Soul's deſire!
Suit he anſwereth. Lo, with what divine fire
He doth expreſs his love!
Lo, How his Bowels move!
With ſp'ritual joy, which overflows the brim,
I'm raviſh'd, whilſt I ſtay with him.

, with what care and love he doth me now ſuſtain!
, how he by me lyes! His Left-hand doth remain
Under my pained Head;
A Pillow ſweet indeed!
Whilſt as his Right-hand doth embrace my Cheek;
How ſweetly thus doth he me keep.

Theſe words are the ſame in the Original with
p. 2. *Ver.* 6. and therefore I wonder much why
Interpreters ſhould make any variation in their
nſlating them here, from what they did in the
mer place, by putting in [*ſhould be.*] For ſure
y agree better both with what goes before, and
h what follows after, to render them in the *Pre-*
Tenſe, rather than in the *Future*, as any may ſee
o conſiders them. And indeed there is not the
ſt difference here in this Verſe, both as to Ante-
dents and Conſequents, from *Chap.* 2. *Ver.* 6. ex-
pt this, That in *Chap.* 2. ſhe had been like to be
ercome with love, before Chriſt put his Arms
out her, in order to uphold her in that Caſe;
ereas here, though Chriſt was in ſome ſort pre-
t, yet he was not ſo familiarly preſent as ſhe de-
d: So that there her Suit was for *Supporting-Grace*,

but here it is for *Comforting-Grace*, and Familiarity there ſhe was overcome with the ſenſe and preſe enjoyment of familiarity with Chriſt, but here ſhe overcome with the deſire of familiarity with hi And it is remarkable, that ſhe gets the ſame Anſw in both Caſes, *viz.* an admittance to fellowſhip a familiarity with himſelf; which brings with it bo *Support* and *Comfort*, for theſe two go always tog ther.

VERSE 4.

She expreſſeth her fear, *leſt any change ſho happen in her condition, through the diſturba that might by others be given to her ſpiritual fr in enjoying Chriſt, pathetically expreſſing her d to prevent it.*

The Words.

I charge you, O ye Daughters of Jeru lem, that ye ſtir not up, nor awake my Lo until he pleaſe.

The Paraphraſe.

Hold, hold your peace, make here no no
Keep in your voice,
Ye, ye who Zions Daughters *be,*
Or Friends to me:
Oh do not hinder me his preſence to enjoy,
Do not, oh do not him or me annoy,
Or fruſtrate thus my joy!

For much, much it concerneth me
With him to be;
I have good reaſon to take heed,
Leſt ought do breed
turbance unto him, and chaſe himſo away:
Let him then reſt till he refuſe to ſtay,
And won't admit delay.

For if it be his will to go,
Who can ſay no?
We muſt, when thus he doth us leave,
Obedience give:
though we nee..s muſt grieve when he doth go away
ſet muſt we yield, when he won't hear of ſtay:
Be ſilent then, I pray.

The words of this Verſe are the ſame with *Chap.* 2. 7. & *Chap.* 3. 5. only there is this ſmall diffe-ce, that in this Verſe, that Expreſſion, by the *and Hind* (which was formerly uſed) is here out; not becauſe this charge is leſs weighty, but ews a haſte and abruptneſs in her ſpeaking, which es her omit that, the more ſpeedily to expreſs Charge; yea, it's probable, that the Spouſe ob-ed ſome proneneſs and readineſs in them whom hargeth to diſturb her ſpiritual frame.

The Daughters of Jeruſalem.

VERSE 5.

The Profeſſors of Religion *put a ſtop to t*
Brides proceeding in her Diſcourſe, in givi
an Anſwer to her Charge; wherein they comm
her from her Heavenly-mindedneſs, *and*
Converſe and familiarity that ſhe had with Chr
whereby ſhe ſlighted the Earth and all ear
things; and ſhewing that ſhe was aſcending
from the Wilderneſs of manifold Afflictio
having Chriſt for her ſupport on whom
leaned.

The Words,

(Who is this that cometh up from the W
derneſs, leaning on her Beloved.) ——

The Paraphraſe,

What Object is that which ſalutes our Eye?
Who's this that draweth nigh?
Out of the Wilderneſs
Of great Affliction, and of ſore diſtreſs?
Lo, lo,
One comes *with greateſt pomp and ſho*

Sure no ſuch Fruit that Wilderneſs can yield,
It is a barren Field.
Nothing there's there that's green:
There Winters Face is always to be ſeen.
Grief, grief,
As Maſter there doth rule in chief.
Lo, on her beſt Belov'd ſhe now doth lean
In triumph as a Queen;
By a recumbency
On him, by Faith, ſhe doth appear to be
Fair, fair:
Her grace is now without compare.

ANNOTATIONS.

The firſt part of theſe words are the ſame with e beginning of the *6th.* Verſe of Chap. 3. but the ond part are different from the Expreſſion in that er place.

The Wilderneſs here ſpoken of, (as alſo in the ementioned place) may either be underſtood of s World, which is at beſt but a Wilderneſs; or the troubles and anxieties wherein the Spouſe s: The laſt Expoſition I expreſs in the Para-raſe, not excluding the former, for it's only in s Life that the Saints are afflicted.

Theſe words are included in a *Parentheſis*, becauſe y come only in obliquely, and are a ſtop in the courſe of the Spouſe; who only looks upon them n interruption of her Speech, and therefore doth e them no Anſwer, but goes on in her Diſcourſe, s clear in the following Words.

The Bride.

Ibid.

The Bride (without noticing what the Daugh-ters ſpoke) goes forward in her Diſcourſe to the Bridegroom; repreſenting to him the Conſidera-tion of one of the ſolemn Times *of her Com-nion with him, as an Argument to importune him to remain with her.*

The Words;

——— I raiſed thee up under the Ap-ple-tree: ———

The Paraphraſe.

My lovely one, while as thou underlay
The Apple-tree *all day;*
And there didſt ſleep, and there didſt ſtay:
Whilſt, overſhadow'd with loves pleaſant ſhade,
Thou lay on Graces bed,
Having its Covering o're thee ſpread:
In that moſt acceptable time I came,
Burning with loves chaſt flame,
(Thy ſight it was which gave the ſame;)

In that moſt happy time, I came, and found
Thee ſleeping on loves ground,

At which my Bowels did reſound.
en did I by my Prayers thee awake,
And by Faith hold did take
Of thee, ſtill pleading mercies ſake.
hus awak'd thee, who ſo long didſt ſtay
From me, far, far away:
And thus my night was turn'd to day.

Ibid.

She repreſents to him likewiſe the time of her onverſion; *that not only at that ſolemn time found him, but even at the firſt acquaintance had with him*; when Chriſt, *by means of Ordinances of the Church*, was formed in her, d brought forth.

The Words,

———— There thy Mother brought thee th, there ſhe brought thee forth that bare ee.

The Paraphraſe.

, I not only by experience know
This to be ſo,
ev'n the Church *it ſelf doth teach the ſame;*
For ſhe did work in me that frame.

, ſhe, it was, who did demonſtrate where
Thou didſt repair.

She, she it was, who there did bring thee forth,
Shewing to me thy matchless worth.

She by her Doctrine pure *did me reform,*
And so did form
Thee in me, 'till thou wast brought to the birth,
Which caused in me greater mirth.

Thus did she prove a Mother for to be
Then unto thee;
By causing me to feel Child-bearing pain,
And in my Soul thee forming then:

And thus I at that time did prove the Womb,
Whence thou didst come
Forth to thy Church, thy Mother Church; *where thou*
Art oft conceiv'd *and* born of new.

ANNOTATIONS.

The sense of these and the former Words is v
intricate and obscure; yet have I endeavoured
make the same as plain as possibly I could:
meaning whereof, is briefly (so far as I take it
this; *O my best Beloved, with Joy I remember, that*
lemn time of Love, when I met thee under the Apple-
where I awaked thee, when thou didst seem to sleep;
sweetly enjoyed thy Company: Yea, I remember like
that joyful time of Love, when thou blessedst the mea
the Gospel to me, that I was Converted to thee, and
Church thy Mother brought thee forth in me, I bein
that time, as it were, the Womb, wherein thou wast
ceived. I think it more than probable, that that

n time which the Bride doth ſo commemorate
e, was that bleſſed time mention'd *Chap.* 2. *v.* 3,
5, 6. where the Bride hath the ſolemneſt and
ateſt manifeſtation of Chriſt that ever ſhe had;
it encreaſed to that height, that ſhe was even
rpowred and ready to ſink under the weight
reof. Neither doth it contradict this, that there
riſt is compared to *the Apple-tree*, under whoſe
dow ſhe ſat; and that here he is ſaid to be *under*
Apple-tree: For it appears in that fore-cited place,
t Chriſt was both the Apple-tree under which ſhe
, and him who was there lying beſide her; for
following words in *v.* 4. tell us, that he brought
out thence to the Banqueting-Houſe. So here
wiſe we muſt underſtand that this Apple-tree is
riſt himſelf, under which yet nevertheleſs he did
: For Chriſt is all in all to his People; he is (in
rs reſpects) both their Houſe and Cloathing,
r God, their Husband, their Brother, their
ng Tower and their Armour; ſo that it needs
be ſtrange that he is here both the Apple-tree to
ſhadow them; and their Bridegroom ſolacing
ſelf with them, under the ſame.

VERSE 6, & 7.

The Spouſe (*having confirmed her ſelf in the*
memorating of former Experiences) preſents
earneſt Suit *and Petition, that ſhe may be*
d by God, and that ſhe may have her aſſu-
e of his love always kept live'y; giving two
reaſons

reaſons why ſhe is ſo peremptory in this Suit; firſt *whereof is, that her Love is utterly irre able in its Nature*; *upon which account ſhe c pares it to* Death, *the* Grave, *and* Coals Fire: *The* ſecond *is taken from the perempt neſs of her Love, which will be ſatisfyed with thing but Love from Chriſt again.*

The Words,

Set me as a Seal upon thine Heart, a Seal upon thine Arm: For love is ſtrong Death, Jealouſie is cruel as the Grave; Coals thereof are Coals of Fire, which hat moſt vehement Flame.

Many Waters cannot quench Love, nei can the Floods drown it: if a man wo give all the ſubſtance of his houſe for L it would utterly be contemned.

The Paraphraſe.

V. 6.

Ingrave me as a Seal upon thine Heart,
From whence I never may depart;
Me alſo on thine Arm wear:
The impreſs of me let both thy Heart and Arm bear.

Stampt let me be on thy Affection;
And let thy works and ways each one
Have ſtampt on them Loves ſweet impreſs:
Leſt grief and anguiſh do my very Soul oppreſs.

or why, thou knowst the force and ardency
Of th' love I bear to thee,
That it like unto Death *is strong,*
if not satisfi'd will me consume e're long.

ea I am jealous when I thee do miss;
Lest having done what is amiss,
Thy Anger I thus kindled have:
s Jealousie *consumes and rots me as the Grave.*

ar hotter than the Coals of flaming fire,
Whose veh'ment flames do not expire,
Are th' Coals of love and jealousie;
se flames intollerable and consumptive be.

V. 7.

he Waters of affliction cannot
Abate the flame of Love *one jot,*
Nor can desertions muddy flood
n or put out this choice and everlasting good.

nd as Love cannot be o'recome by force,
So can't allurements it enforce:
Whoso, for Love, with all should part,
d be contemn'd and forc'd without it to depart.

r Love through all impediments doth break,
And makes them prove of no effect;
Until at last its Object fair
ch unto, and so it self solaceth there.

Although

Although I be not prolix in the Paraphra
theſe two Verſes, yet I ſuppoſe I am ſufficiently
preſſive, and therefore ſhall add nothing here:
ly we may note, that what we tranſlate *a moſt*
ment flame, is in the *Hebrew* far more empha
it being expreſſed there, *the flame of God.* And
deed all true and genuine divine Love is the Fl
of God kindled in the Soul.

VERSE 8.

The Spouſe preſents an earneſt Petition
thoſe who are yet Unconverted, *entreating*
Beloved to find out ſome way and expedient
bringing in thoſe of the Elect *who are not*
brought in.

The Words,

We have a little Siſter, and ſhe hath
Breaſts; what ſhall we do for our Siſte
the day when ſhe ſhall be ſpoken for?

The Paraphraſe

And as I for my ſelf petition'd have;
So ſeek I, that thou would'ſt receive
For others a Petition,
For whoſe Salvation I ſo much do long.

I have a little Siſter, *whom I love,*
Whoſe ſad Condition me doth move:
For why ſhe hath no Breaſts, *no Grace:*
Nothing but miſery in her hath place.

What ſhall we then do for her, when as you
Shall her by the bleſt Goſpel wooe,
When thou for her, and her unto
Shalt ſpeak, Oh then what for her ſhall we do?

What ſhall we do to help the Bargain on,
And work her Heart and Soul upon?
And thus cooperate with thee,
To make her a true Convert for to be?

Thoſe who to thy ſheepfold and flock belong,
Although they be not now among
Thy followers yet actually,
Yet them I judge my Siſters virtually.

For them I pray, for they to thee are known,
Although to me they be unknown,
That thou would'ſt truly them Convert,
And purifie and ſanctifie their Heart.

ome judge that theſe words are a Prayer of the
uſe *for the Converſion of the gentile Church*; of which
gment indeed I am; *yet ſo, as not to reſtrict them*
at only. Theſe words then (as worthy *Durham*
ks) contain a Prayer and Suit for all and every
who are yet unconverted. This is the principal
e of the Words. But ſince, at that time the
tiles were uncalled, undoubtedly they muſt be
n in here. The

The Bridegroom.

VERSE 9.

Chriſt anſwereth the Brides laſt Petition; t
ing her, that if her Siſter prove a true B
liever, *whether more* ſtrong *or* weak, *yet i*
he will add to her Grace, *and carry her on*
perfection.

The Words,

If ſhe be a Wall, we will build upon
a Palace of Silver; and if ſhe be a Do
we will incloſe her with Boards of Cedar.

The Paraphraſe.

If ſhe by true and lively Faith on me take hold,
Upon her I will heap my Bleſſings manifold:
And as her Grace *proves vigorous and ſtrong, or w*
So of more Gifts or leſs I'le cauſe her to partake.
For if her Grace increaſe in ſtrength like to a Wall,
Then with decorements rich I will her all impale.
Upon her then I'le ſtately ſilver Turrets *rear,*
Both for her Beauty, and to guard her thus from fea
Yea thus I'le make her like a City rich and ſtrong,
And for to ſtand my other Cities fair among.

if ſhe be but weak, *and prove but as a* Door,
will I ev'n then with Graces her decore.
h Boards of Cedar *ſtrong I will her fortifie;*
d thus her make like a ſtrong Brazen-gate to be.
r patent, thus and open ſhe may no more ſtand,
lock'd, and I the Key have only in my hand.
hat whate're ſhe prove, if ſhe but real be,
her Grace will add, and the ſame multiply.

ſhall add nothing to what is ſaid; but only to
the reaſon, why inſtead of *Palace of Silver*, I
rendered it *Turrets of Silver*. I judge here that
ſion is made to the Wall of a fortified City,
to the Gates thereof. Now it is cuſtomary up-
uch Walls to have Turrets raiſed, which in old
were filled with *Inſtruments* of War, and from
nce they annoyed the Enemy; but it is not ſo
er to build a *Palace* upon a Wall. And the Ori-
l word טִירָה may as properly be tranſlated a
e, Turret, or Fort, as a Palace: And the fol-
ng words mentioning *Towers*, confirms this.

The Bride.

VERSE 10.

he Bride accepts of Chriſts anſwer for the
Siſter, and draweth Comfort to her ſelf
thence, *in that ſhe was Converted and well*
n in Grace.

The

The Words,

I am a Wall, and my Breaſts like To
ers: ——— ———

The Paraphraſe.

I am a ſtately Wall *well fortified,*
And on a ſtrong foundation ſtand:
For I am built by thy own hand:
With all munition I am well ſupplied,
By thy own bleſs'd command.

My Breaſts ſtand *up* as Turrets *on this W*
With Graces rich I ſtored be,
With theſe I'm fill'd abundantly:
With all decorements he doth me impale,
And thus adorneth me.

Ibid.

She ſheweth, by her own Experience, the
of what Chriſt had ſaid; that no ſooner ſhe
Converted, and was a Wall, *and her*
grown like Towers thereon, but ſtrait ſhe
accepted of by him.

The Words.

——— Then was I in his Eyes as one
found Favour.

The Paraphraſe.

When he thus faſhioned me, I proved fair;
Me he was pleas'd to love:
My Grace ſtrait did him move;
My Grace is, thorow him, ſo rare.

I did find Grace and favour in his Eyes,
He did delight in me;
In whom he then did ſee
His Image, which he ſo doth prize.

VERSE 11 & 12.

he Bride, having aſſerted her intereſt in
ſt, proceeds to ſhew both his care of her, and
uty; comparing her ſelf in both theſe, to the
ch of God; ſhewing, That as Chriſt hath
ut his Church to the keeping of his Mi-
rs *and Servants, who are to bring in the*
thereof to his praiſe; ſo hath he given the
ing of her Soul unto her care, *as her pro-*
Vineyard; as likewiſe unto the care of the
ſters of the Goſpel; for which ſhe muſt be
ntable to pay a Rent to his praiſe, *as alſo*
ve all juſt honour and reſpect unto the
ſters, *who are likewiſe intruſted with the care*
of.

The Words,

Solomon had a Vineyard at Baalhamm
he let out the Vineyard unto Keepers; e
one for the Fruit thereof, was to bring a th
ſand pieces of Silver.

My Vineyard which is mine, is before
thou (O Solomon) muſt have a thouſand,
thoſe that keep the Fruit thereof, two h
dred.

The Paraphraſe.

V. 11.

Our great and myſtick Solomon *did plant*
A Vineyard at Baalhammon, *and did grant*
The keeping thereof unto thoſe
Who do his Word propoſe.

Amongſt the multitude of Men he plac'd
His Church, *and it with all things fitting grac'd;*
And did his Miniſters ordain
To watch and keep the ſame.

Each whereof for his charge and part ſhould come,
And of a thouſand pieces *pay the ſumm;*
This he ordain'd them to bring in,
As th'Rent due unto him.

For why the Fruit that Miniſters *do reap*
By labouring, for him they ought to keep;
And ſo it payed for to ſee;
For they but Farmers *be.*

V. 12.

as the Church his Vineyard is, ſo he
inyard hath allotted unto me,
hich I ordained am to keep,
As it is fit and meet.

s Vineyard I ſtill place before mine Eye,
watchfulneſs endeavouring to eſpie
hate're therein requireth care,
Which I will never ſpare.

y true *Solomon*! as thou muſt have
ouſand, from thoſe who receive
ndgather in thy Churches Fruit,
Ev'n ſo I here repute.

ouſand thou proportionably muſt
ive from me; *for it's but right and juſt,*
at thou my Vineyards Rent *ſhould'ſt have,*
For thou to me it gave.
ince thou likewiſe did'ſt its care intruſt
thy Miniſters, it's alſo juſt,
ce they its Fruit keep and receive,
That they two hundred have.

ave nothing to add here, the *Paraphraſe* being
ently full. Only we may note, that *Baalham-*
ere ſpoken of, ſignifies *the Lord of a Multitude*:
uſion to which derivation, I mention *the multi-*
f Men, amongſt whom God hath planted his Church.
her there was ſuch a place in *Judea* of that
is not mentioned in Scripture; but if we may
e the *Jewiſh Targum*, there was a moſt fruitful
of that name hard by *Jeruſalem*, where excel-
ines did grow.

INC. PAGINATION

The Bridegroom.

VERSE 13.

Chriſt being to depart and go away (which is citly included in the words) uttereth now his v'ell and laſt Salutation *to the Bride*; wh commending *her, from her ſerious and dil frequenting of the Aſſemblies and Ordinances Church, and from the great eſteem and re which all true Chriſtians did bear to her*; he ſeth with a ſerious Intreaty and Invit *that he may oft hear from her, until he re again.*

The Words,

Thou that dwelleſt in the Garden Companions hearken to thy voice; caus to hear it.

The Paraphraſe.

( )

Thou who in Beauty Mortals all excells,
Who in the Gardens dwells;
Who doſt frequent (whate're befall)
My Ordinances all;

Who in these lovely Gardens *there of mine,*
Dost stay without repine,
Thence sucking nourishmeut divine.
There every Herb and Flower, each Shrub & Tree
A rent and tribute pays to thee:
For thou like to the Honey-Bee,
O're every Flower dost flee;
Thence sucking Honey sweet,
And Soul-refreshing Meat.

( )

Thou, whom thy Fellow-Christians *admire,*
Rejoycing thy sweet voice to hear;
Yielding to thee the chiefest Seat and Place,
In whom they see such Grace:
For in thee such Perfections there be,
That all who e're thee see,
Are captivated by thy beauty, which
None can admire too much:
Thy lovely Face,
Thy matchless Grace,
Which in thee so doth dwell,
Doth make thee others to excell.

( )

Since I am now to go away,
Thee I intreat and pray,
So long as thou on earth dost stay,
That thou would'st me the Subject *make,*
And for the end *of all thou dost me take:*
Let all thy words *and* talk,
Let all thy deeds *and* walk

Be ſtill concerning me:
See that in every thing thou holy be:
Thy praying *voice,*
Thy praiſing *noiſe,*
See that thou upwards cauſe aſcend,
And then my ear to thee I'll bend:
See that thou oft to me do cry,
And on me fix thine eye;
Let thy Faith-winged Prayers pierce the Skie

( )

For greatly I thy voice deſire to hear;
It is ſweet Muſick in mine ear:
The ſwift-pac'd Poſts of fervent cryes,
The glances of thine ardent Eyes,
May paſs to me at will;
So that by theſe thy Wiſhes, all thou may'ſt f
And ſince I much deſire to hear from thee,
Thou may thus write and ſend to me,
And thus enjoy my company.
Whatever come, thou haſt no cauſe to fear,
Since always patent is mine ear;
Then oft and frequently, my Siſter dear,
Cauſe me thy voice to hear.

The Bride

VERSE 14.

The Bride, ſeeing that her Beloved n
needs go away, puts up her laſt Suit and

to him; *which is,* That he would make
e to come again, and *(if it were his will)*
her to himſelf, *that ſo ſhe might never any*
have cauſe to fear his deſerting her; for
ords are in ſuch general terms, as to take in
his making haſte to manifeſt himſelf to
here, and his making haſte to manifeſt
ſelf to her for ever, *without interruption.*

The Words,

ake haſte, my Beloved, and be thou like
Roe, or to a young Hart upon the Moun-
of Spices.

The Paraphraſe.

( )

O my Beloved! *if thus thou go away,*
Yet do not ſtay;
For Love is ſtill impatient of delay.
O come thou down to me!
Or take me up to thee,
That thy fair Face I ſo may ſee.
My lovely One, whom I ſo much do love,
Why do the Wheels of Time ſo ſlowly move?
O make me hence to flee above!
Like to a ſwift young Hart, *or nimble* Roe,
So do thou go,
When thou to me returns again,
For ever to remain.

( )

Upon the ſpicy Mountains,
Which in Heavens vernant Fields do ſtand
And overlook that matchleſs Land;
And whence the Nectar Fountains
In Rivulets do run by thy command;
There do thou run with haſte and ſpeed,
As I have need,
And there remove me for to feed,
So ſoon as ever thou thinks fit;
For I, as 'twere, am in a Pit,
So long as I am here;
I pant with thee, there to appear.

( )

Wherefore make haſte me to remove
Unto that matchleſs Land above,
Which I ſo ardently do love:
For there for ever I ſhall joyned be
With the melodious company
Of Saints *and* Angels, *who do raiſe*
In higheſt Notes thy higheſt Praiſe:
There I ſhall always ſee thy Face above;
For Light won't there with Night alternate
No Night is there,
But an eternal brightly ſhining Fire
Irradiates and gilds that ſweet unſtained

( )

There I thee evermore ſhall ſee,
And with Heav'ns Chorus joyn'd in one ſhall be;
Where we
Our joynt united voice will lift on high:
There, there, with holy ſtrife we'll ſound,
And in high Notes we'll raiſe
The mighty Three-One's Praiſe,
Till Heaven do our voice reſound,
Our praiſeful Songs
Shall fly in throngs
The Heavens every-where around:
And in a pleaſant dance
Still higher ſhall advance,
Till every voice in one be drown'd;
As every Stream is looſed in the Sea:
For there all voices will ſo well agree,
That but one voice they'll ſeem to be.
O come my beſt Belov'd then down to me.
Or rather take me up to thee,
That face to face I thee may ſee.

t needs not be ſtrange that I am ſo large in the aphraſing theſe two laſt Verſes, conſidering their hatickneſs, and being the *laſt words* of the *Bride-m and Bride*, when taking their *farewell of one ano-r*: Likewiſe conſidering the nature of *Pindarick* ſe,(in which I have Paraphraſed them,)which is to ow every hint that comes in its way,whereby it is mmonly full of Amplifications and Digreſſions; ence it is, that in the cloſe of the Brides words, m ſo ample in deſcribing the Joy and Happineſs

of

of Heaven. Upon theſe Conſiderations I thought it not unſuitable to be ſomewhat full here; and to cloſe up the whole with a pathetick Longing for and Deſcription of Heavens Happineſs, which is the *utmoſt period* of the Saints Grief and Fear, and the *Conſumption* of all their Prayers, Hopes and Joys. And indeed this is one principal End of Chriſt's deſerting and leaving his People ſo oft, (as here he does with the Bride,) to make them long after that Country, where there ſhall never be Cloud to obſcure or Night to remove the glorious Light of the Sun of Heaven. It's no wonder then *that the Bride here pray ſo earneſtly to be uncloathed of her earthly Tabernacle, and to be cloathed with her Houſe which is from Heaven.* So that this Book ends much after the ſame manner that the laſt Book of the whole Scripture doth, with that which ought to be the conſtant deſire and longing of all the Saints, who love Chriſt's appearing: For as the *Revelation* (and conſequently the whole Scripture) doth end with that deſire, Come, Lord Jeſus; even ſo the Bride cloſeth up all with this ſhort but pithy Expoſtulation, *Make haſte, my Beloved*, &c. *Amen. Even ſo come Lord Jeſus.*

FINIS.

An ADVERTISEMENT.

ALthough I have largely rendred this Song *alrea*
yet becauſe ſome may love more the Paraphraſe
the Words, than of the Meaning, *(which I principally,*
not only, intended in the preceding Paraphraſe,) there
I thought it would not be unſuitable or needleſs to ſub
the following Paraphraſe for that end. And although
have ſtill judged, and do yet judge that there can be no m
ſweet, ſmooth, and ſoft Expreſſions uſed, than are in
Text it ſelf; and that they run ſo ſweetly and poetical
as there ſeems but little need of a Paraphraſe; yet beca
they cannot be ſung (at leaſt ſo well) except they be cloath
with a Paraphraſe, therefore have I been induced there
eſpecially conſidering the little labour that they coſt
having compoſed the whole within leſs than the compaſ
one Day. So that this following Paraphraſe *may be ſu*
after the ſame manner that the Pſalms *are, with any*
the common Tunes: *Upon which Conſideration I ha*
tranſlated this Song in this place, in the ſame Verſe
which our Paraphraſe of the Pſalms *is rendred, giving*
likewiſe no other Title or Deſignation. And if in a
thing I vary and differ from our Engliſh Tranſlation
this Book, *the comparing of the ſame with the forego*
Paraphraſe *and* Annotations, *will demonſtrate on wh*
reaſon or grouund I do ſo.

THE

Song of Songs:

OR,

ONG of SOLOMON,

In Metre.

Which may be ſung with any of the Common Tunes.

CHAP. I.

The Title.

1. THE Song of Songs, which is on earth
By far the rareſt Song;
Whoſe Subject, Chriſt; whoſe Pen-man is
The wiſeſt *Solomon*.

The Bride.

2 Let him me with the kiſſes of
His mouth, which is divine,
Kiſs and embrace; for why, thy love
Excells the far beſt Wine.

3 Yea

3 Yea, ſuch is the ſweet ſavour of
Thine Oyntments which excell,
That even like to Oyntment ſweet,
Thy Name doth yield a ſmell.

Hence is't that thou ſo much art lov'd
By every Virgin pure;
Who ſo enamour'd are, that they
Thy abſence can't endure.

4 Draw me, and cauſe me walk aright,
Run after thee will we:
The King into his Chambers rare
Hath introduced me.

We'll glad be and rejoyce in thee,
Nought ſhall from mind remove
Thy Love; we'll mind it more than Wine
The upright thee do love.

5 O Daughters of *Jeruſalem*,
I'm black, but yet am fair;
Like *Kedar's* Sun-ſcorch'd Tents, and like
To *Solomon's* Curtains rare.

6 Deſpiſe me not, tho' black, and tho'
The Sun look'd on me hath:
My Mother's Children angry were,
And in the heat of wrath,
They made me, as a Slave, to keep
The Vineyards all the day;
But oh alas! my own Vineyard
Unkept the mean time lay.

7

7 O thou, thou whom my Soul doth love!
Tell me in what hid Meed
Thou makes thy Flocks at Noon to reſt,
And where thou them doſt feed.
For why ſhould I be like to one
That turns from thee aſide
The Flocks of thy Companions,
A Vagabond beſide?

The Bridegroom.

8 O thou moſt fair of Women all!
If thou that do not know,
Then by the footſteps of the flock
See that with care thou go:
Unto theſe marks and footſteps ſee
That thou do take good heed;
And there, beſide the Shepherds Tents,
Take care thy Kids to feed.

9 I Have compared thee, my Love,
Unto a company
Of rare and ſtately Horſes, which
In *Pharaoh*'s Chariots be.
10 Thy Cheeks with rows of Jewels are
Moſt comely to behold:
Thy ſtately Neck adorned is
With chains of pureſt Gold.
11 Lo likewiſe on thy Ornaments,
Of Gold we'll borders frame,
And Silver ſtuds moſt curiouſly
We'll raiſe upon the ſame.

The

The Bride.

12 While th' King doth at his Table ſit,
My Spikenard yields its ſmell.
13 My Love to me a bundle is
Of Myrrh that doth excell :

He'll lye all night betwixt my Breaſts,
I will not let him go.
14 A cluſter he's of Camphir, which
Doth at *En-gedi* grow.

The Bridegroom.

15 Behold, thou art all fair, my Love,
Thou art all fair to me :
Thy lovely Eyes do ſeem of Doves
The very Eyes to be.

The Bride.

16 Thou'rt fair, my Love, and pleaſant alſo :
Green alſo is our Bed :
17 Our Houſe its Beams of Cedar are,
Of Fir our Gall'ries made.

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CHAP. II.

The Bridegroom.

1 I Am the ſweet and lovely Roſe,
Which doth in *Sharon* grow;
And the fair Lilly of the Vale,
Which doth ſo pleaſant ſhow.
2 Like to the Lilly which doth ſtand
The Thorns thick among;
So doth my faireſt Love excell
The Daughters every one.

The Bride.

3 As th' Apple-Tree among the Trees
Which in the Foreſt be,
So doth my Well-belov'd ſurpaſs
All Sons on earth that be.
Lo, with delight and pleaſure great,
Below his ſhadow plac'd
I was, and of his Fruit did take,
Which ſweet was to my taſte.

4 Unto the Houſe of banqueting
By him I then was brought;
And over me his Banner ſweet,
Of nought but love was wrought.
5 Stay me with Flaggons, comfort thou
My Soul with Apples ſweet;
For why with love I'm overcome,
And of the ſame am ſick.

6 Lo, his Left-hand's below my Head,
And doth ſupport the ſame;
While as his Right-hand doth embrace
My Cheek, whence comforts flame.
7 By th' Roes and Hindes o'th' Field, I charge
You, *Zions* Daughters all,
That ye do not awake my Love,
Until himſelf he ſhall.

8 The voice of my Beloved! lo,
How he doth leaping come
Upon the Mountains! lo, how he
On th' Hills doth leap and run!
9 Like a young Hart, or Roe, he is;
Behind our wall lo he
Doth ſtand: forth at the windows through
The lattice him I ſee.

10 My Beſt-beloved ſpake to me,
And unto me did ſay,
Riſe up, my Love, my faireſt One,
Riſe up and come away.
11 For lo the Winter's over-paſt,
The Rain is o're and gone:
12 The Flowers on earth appear, the time
When Birds do ſing, is come.

The mournful Turtle's voice is heard
Already in our Land;
13 The green and tender Figs do now
Upon the Fig-Tree ſtand.
The Vines ſmell ſweetly, and the Grapes
Which on the ſame doth ſtay:
Ariſe my Love, my faireſt One,
Riſe then and come away.

14

14 My Dove, who ſtays in clefts of Rocks,
And in the holes of Stairs,
Make me thy ſweet voice hear, and ſee
Thy countenance ſo fair.
15 Let us the Foxes take, the ſmall
And little Foxes, which
Our Vines, which now have tender Grapes,
Do ſpoil and hurt ſo much.

16 My Beſt-belov'd is mine, and I
Am his likewiſe I know:
Lo, he among the Lillies fair
Doth feed, and there doth go.
17 Turn, my Belov'd, Like Roe or Hart,
On *Bether*-Hills which ſtay;
Until the day do break, and all
The ſhadows flee away.

CHAP. III.

The Bride continues her Diſcourſe.

1 BY night him whom I lov'd I ſought,
Whenas in bed confin'd:
Him there I for a while did ſeek,
But him I could not find.
2 I now will riſe (I ſaid) and go
The City round about:
Him whom I love, I in the ſtreets
And broad-ways will ſeek out.

I ſought him, but I found him not:
3 The Watchman found out me
Who it do keep; to whom I ſaid,
My Love oh did you ſee?
4 Scarce was I from them gone, when lo
I found him whom I ſought:
I held, and would not let him go,
Until I him had brought

Into my deareſt Mother's Houſe,
And caus'd him for to ſee
The Rooms and Chambers all of her
Who had conceived me.
5 By th' Roes and Hindes o'th' Field, I charg
You, *Zions* Daughters all,
That ye do not awake my Love,
Until himſelf he ſhall.

The Daughters of Jeruſalem.

6 Who's this that from the Wilderneſs
Like ſmoaky pillars comes;
Perfum'd with Myrrh, Frankincenſe, and
The Merchant's choice Perfumes?

The Bride.

7 Behold, behold his Bed, which is
The Bed of *Solomon*:
Round which Watch ſixty valiant Men
Of *Iſrael* each one.

8 They all hold Swords, expert they are
In all the feats of fight:

E

Each Man his Sword hath on his Thigh,
Againſt the fear of night.
9 King *Solomon*, for his own uſe,
A Chariot did frame
Of the choice Wood of *Lebanon*.
10 The pillars of the ſame

Of Silver were; the bottom Gold;
With Purple deck'd above
It was; for *Zions* Daughters it
Within was pav'd with love.
12 Go forth, O *Zions* Daughters, and
Behold King *Solomon*,
With the rich Crown which he doth wear
His Royal Head upon;

Wherewith his Mother him did Crown
On his Eſpouſals day;
And on the day when gladneſs great
His heart did wholly ſway.

CHAP. IV.

The Bridegroom.

1 BEhold thou art all fair, my Love,
Thou art all fair to me;
Thy lovely Eyes within thy Locks,
Doves Eyes do ſeem to be.

Thy Hair is as a flock of Goats
Seen from *Mount Gilead.*
2 Thy Teeth are as a flock of Sheep
Shorn and comely made,

Which from the washing came, of which
Each Twins bears in its Womb;
Which all so fruitful are, that none
Is barren them among.
3 Thy Lips like scarlet Threads are, and
Speech sweet; thy Temples are
Like to a piece of Pomgranate
Within thy Locks so fair.

4 Thy Neck is like to *David*'s Tower,
Built for an Armory,
Where hang a thousand Bucklers, Shields
Of mighty Men which be.
5 Thy two Breasts are like two young Ro
That Twins are, and which feed
Among the lovely Lillies fair,
In a delightful Meed.

6 I'll go, and on the Hills of Myrrh
And of Frankincense stay;
Until the day do break, and all
The shadows flee away.
7 Thou art all fair, my dearest Love,
Thou art all fair to me;
No spot nor imperfection
Is seen to blemish thee.

8 Come, Spouse, with me from *Lebanon*,
From *Lebanon* with me;

From off the top of *Amana*
Look downwards with thine Eye:
From *Shenir* and from *Hermons* top,
From Lions Caves and Dens;
From off the Mountains, on the which
The Leopards remain.

2 My Spouſe and Siſter, thou haſt quite
Of my Heart robbed me,
With one Eye-glance, with one chain of
Thy neck I raviſh'd be.
10 How fair's thy love, my Siſter, Spouſe!
How much doth it excell
All Wine! Thy Oyntments do exceed
All Spices in their ſmell.

11 Thy Lips drop as the Honey-comb,
And underly thy Tongue
Do Milk and Honey; all thy Cloaths
Do ſmell as *Lebanon*.
12 My Siſter dear a Garden is,
Which is incloſed well;
A Spring ſhut up, and Fountain on
The which is ſet a Seal.

13 Thy Plants a curious Orchard are
Of Pomgranates moſt rare;
With Fruits moſt pleaſant; Camphir is,
With rareſt Spikenard there.
14 There Spikenard, Saffron, Calamus
Frankincenſe, Cinamon,
Myrrh, Alloes do grow, with all
The Spices chief each one.

15 A Fountain thou'rt of Gardens, and
A Well of Floods which run;
And which down from *Mount Lebanon*
In Rivulets do come.

The Bride.

16 Awake, O North Wind, and thou South
And on my Garden blow,
That so the Spices thereof may
Out in abundance flow.

Let my far Best-beloved come
Into his Garden, where
He may solace himself, and eat
His Fruits most pleasant there.

CHAP. V.

The Bridegroom.

1 INto my Garden I am come,
My Spouse and Sister dear;
My Myrrh, with my sweet Spice, I have
Already gathered here.
My Comb and Honey I have eat,
And drunk with Milk my Wine;
Eat Friends, and drink abundantly,
And don't for want repine.

The Bride.

2 I ſleep, but ſtill my heart's awake ;
My Love's ſweet voice I hear,
Who knocks, and ſays, Open to me,
My Love, my Siſter dear,
My Dove, my Undefil'd ; for why,
My Head is fill'd with Dew ;
And all my Locks with drops of Rain,
Is wet this night of new.

3 My Coat I have put off ; how then
Shall I put on the ſame ?
My Feet I waſhed have ; how ſhall
I them defile again ?
4 My beſt Belov'd did put his Hand
In by the Door its hole ;
Whereat ſtraitway for him, within
My Bowels all did rowl.

5 I roſe to him to open, and
My Hands with Myrrh did drop ;
And all my Fingers with ſweet Myrrh
On th'Handles of the Lock.
6 I open'd unto him ; but lo !
My beſt Belov'd was gone ;
My Soul fail'd ; him I ſought ; I call'd,
But Anſwer could have none.

7 The Watchmen, who the City keep,
Found, ſmote, and wounded me ;
The Keepers of the Walls with ſpite,
Made me unvail'd to be.

8 O Daughters of *Jeruſalem!*
I charge you, if ye find
My Well-belov'd, to tell him that
Of love I'm ſick and pine'd.

The Daughters of Jeruſalem.

9 What's thy Beloved more than ours,
Moſt fair of Women all?
What is he more than ours, that thou
Doſt ſo us charge and call.

The Bride.

10 My Love is white and ruddy all,
And comely for to ſee;
The chief among ten thouſand, he
Can never matched be.

11 His Head upon him is like to
The choice and pureſt Gold:
His Locks are buſhy, Raven-black,
And comely to behold.
12 His Eyes are as the Eyes of Doves,
Which bathe in Waters clear;
With Milk they're waſh'd, and fitly ſet,
And lovely do appear.

13 His Cheeks of Spices are a Bed
Which Flowers ſweet do crown:
His Lips like Lillies are, from which
Sweet-ſmelling Myrrh drops down.

14 His Hands as Gold Rings are, ſet with
The Beryl curiouſly:
His Bowels are as Saphires rare
Set in bright Ivory.

15 His Legs as Marble Pillars are
On golden Sockets plac'd:
His Countenance as *Lebanon*,
With ſtately Cedars grac'd.
16 His Mouth of ſweetneſs is the Hive;
Of Love he's all compos'd:
O *Zions Daughters*! here's my Love,
And Friend, whom I have loos'd.

CHAP. VI.

The Daughtets of Jeruſalem.

1 WHere's thy Beloved gone, O thou
Of Women all moſt fair!
Where is he turn'd aſide, that we
May ſeek thee with him there?

The Bride.

2 My Love's down to his Garden gone,
And Beds of Spices there,
Within the Gardens for to feed,
And gather Lillies fair.

3 My

3 My Best-belov'd is mine, and I
Am his likewise I know:
Lo he amongst the Lillies fair
Doth feed, and there doth go.

The Bridegroom.

4 As *Tirzah* thou art beautiful,
Fair as *Jerusalem*,
My Love, and as a banner'd Host
Thou terrible dost seem.
15 Turn, turn away thine Eyes from me
Thine Eyes which sparkle so;
For they quite ravish'd have my heart,
And do me overthrow.

Thy Hair is as a flock of Goats
Seen from *Mount Gilead*.
6 Thy Teeth are as a flock of Sheep
Shorn and comely made;
Which from the washing come, of which
Each Twins bears in its Womb,
Which all so fruitful are, that none
Is barren them among.

7 Like to a piece of Pomgranate
Thy lovely Temples are,
And have a pleasant comely Shew
Within thy Locks so fair.
8 Threescore there are of Queens, there
Of Concubines fourscore;
Likewise, than can well numbred be,
There are of Virgins more.

9 My Dove, my Undefil'd is one;
Her Mothers only one
She is, and the choice one of her
Who bare her in her Womb.
The Daughters did her ſee, and did
On high her Vertues raiſe;
The Queen and Concubines her ſaw,
And did her alſo praiſe.

10 Who's ſhe that looks as Morning? as
The Moon? yea, Sun moſt clear?
And as a banner'd Army doth
Moſt terrible appear?

11 I to the Garden went of Nuts,
To ſee the Valleys Fruit;
To ſee if th'Vine did flouriſh, and
The Pomgranates did ſprout.

12 Or ever I was once aware,
My Soul did raiſe up me;
And made me as the Chariots of
Aminadab to be.

13 Return, O *Shulamite!* return,
That we may look on thee:
What is there in me? as of two
Vaſt Hoſts the company.

CHAP. VII.

The Bridegroom continues his Diſcourſe.

1 HOw comely are thy Feet with Shoes,
O Princes Daughter! and
Thy Thighs its Joynts like Jewels are
Wrought by a skilful hand.

2 Thy

2 Thy Navel like a Goblet is,
Which liquor doth not want:
Thy Belly like a heap of Wheat,
Round which Men Lillies plant.

3 Thy two Breasts, like to two young
That Twins are, seem to be.
4 Thy stately Neck is like unto
A Tower of Ivory.
Thine Eyes like *Heshbons* Fish-Pools, by
Bathrabbim-Gate, do seem:
Thy Nose as *Lebanons* Tower, whence
Damascus Town is seen.

5 Thy Head on thee as *Carmel* is,
As Purple is thy Hair:
The King is held, as Captive, in
The Galleries most rare.
6 Thou art most fair, my dearest Lo
Thou pleasant art to me;
Delights concenter and do meet
Together all in thee.

7 Thy Stature thus appeareth like
Unto a fair Palm-Tree;
And like the clusters of the same
Thy Breasts do seem to be.
8 I said, I will go up unto
This Palm-tree, and take hold
Of its fair Boughs: Now shall thy B
Sweet Wine to me unfold,

As clusters of the Vine; thy Nose
As Apples sweet shall smell:
9 Thy Mouth its Roof shall likewi
Sweet Wine that doth excell;

Which going ſweetly down, ſhall cauſe
The Lips of thoſe that ſleep,
For to awake, and wond'rouſly
Of Myſteries to ſpeak.

The Bride.

10 I do to my Belov'd belong,
This certainly I know:
Yea, his deſire is towards me,
His love he doth me ſhow.
11 Come, my Belov'd, let us go forth
Into the lovely Field;
Let us lodge in the Villages,
Theſe harmleſs pleaſures yield.

12 Let's early to the Vinyard go,
And ſee the fruitful Vine,
Whether the tender Grapes appear,
And Pomgranates do ſpring.
There, there my loves I will impart,
And there delight in thee.
13 The Mandrakes give a pleaſant ſmell,
And at our Gates there be

All ſorts of pleaſant Fruits, both new
And old; which there I plac'd
To entertain thee, O my Love,
When thou ſhall be my Gueſt.

CHAP.

CHAP. VIII.

The Bride continues her Diſcourſe.

1 O That thou as my Brother wert,
Who ſuck'd my Mother dear!
Without I ſhould thee find and kiſs,
Yet no reproach ſhould fear.
2 I would thee lead, and thee within
My Mother's Houſe would bring;
Where thou ſhould'ſt me inſtruct, and m
Expert in every thing.

There I would cauſe thee for to drink,
Of choice and ſpiced Wine;
As alſo of my Pomgranate,
The Liquor rare and fine.
3 Lo, his Left-hand's below my Head,
And doth ſupport the ſame;
While as his Right-hand doth embrace
My Cheek, whence comforts flame.

4 O Daughters of *Jeruſalem!*
A Charge I give you all,
That ye do not awake my Love,
Until himſelf he ſhall.

The Daughters of Jeruſalem.

5 Who is this that thus cometh up
Out from the Wilderneſs,
Leaning upon her beſt Belov'd
With pomp and joyfulneſs?

The Bride.

I thee did raiſe, whenas thou lay
Below the Apple-Tree;
There did thy Mother bring thee forth,
There did ſhe bring forth thee.
6 Seal me upon thine Heart and Arm,
For cruel as the Grave
Is Jealouſie; Love's ſtrong as Death,
Its coals fire flaming have.

7 By Floods and many Waters Love
Can't quench'd or drowned be:
Whoſo for't all ſhould give, would be
Contemned utterly.
8 A little Siſter, without Breaſts,
We have: what ſhall we do
In th'day whenas our Siſter ſhall
Be ſpoken for to you?

The Bridegroom.

9 If ſhe a Wall prove, we on her
Will Silver Turrets build:
If ſhe a Door prove, we with Boards
Of Cedar will her mould.

The Bride.

10 I am a Wall, my Breaſts do ſtand
As Turrets thereon round:
Then was I in his Eyes as one
Who Grace and Favour found.

INC. PAGINATION

11 King *Solomon* a Vineyard at
Baalhammon had, which he
Let out to Keepers, who ſhould all
Of it obſervant be.
Each one a thouſand pieces was
Of Silver for to bring,
For his allotted part, as that
Which due was unto him.

12 My Vineyard is before me: Thou
O *Solomon*, muſt have
A thouſand, and two hundred they
Who do its Fruit receive.

The Bridegroom.

13 Thou who doſt in the Gardens dw
Thy Fellows all give ear
Unto thy voice attentively;
Cauſe me the ſame to hear.

The Bride.

14 Make haſte, my Love; like to a
Be thou, or nimble Hart
Upon the ſpicy Mountains. Come,
Let's meet, and never part.

FINIS.